

4-14-2009

2009 Highlander Vol 91 No 13 April 14, 2009

Follow this and additional works at: <https://epublications.regis.edu/highlander>



Part of the [Catholic Studies Commons](#), and the [Education Commons](#)

Recommended Citation

"2009 Highlander Vol 91 No 13 April 14, 2009" (2009). *Highlander - Regis University's Student-Written Newspaper*. 286.
<https://epublications.regis.edu/highlander/286>

This Book is brought to you for free and open access by the Archives and Special Collections at ePublications at Regis University. It has been accepted for inclusion in Highlander - Regis University's Student-Written Newspaper by an authorized administrator of ePublications at Regis University. For more information, please contact epublications@regis.edu.



FACULTY
REVIEW &
ACTION

See page 10

Special
Edition



FOUNDATIONS
FOR TODAY

See page 4-5



LEARNING
& LIVING
THE JESUIT
MISSION

See page 7

REGIS UNIVERSITY

Highlander

Serving the Regis community since 1888



Volume 91, Issue 13

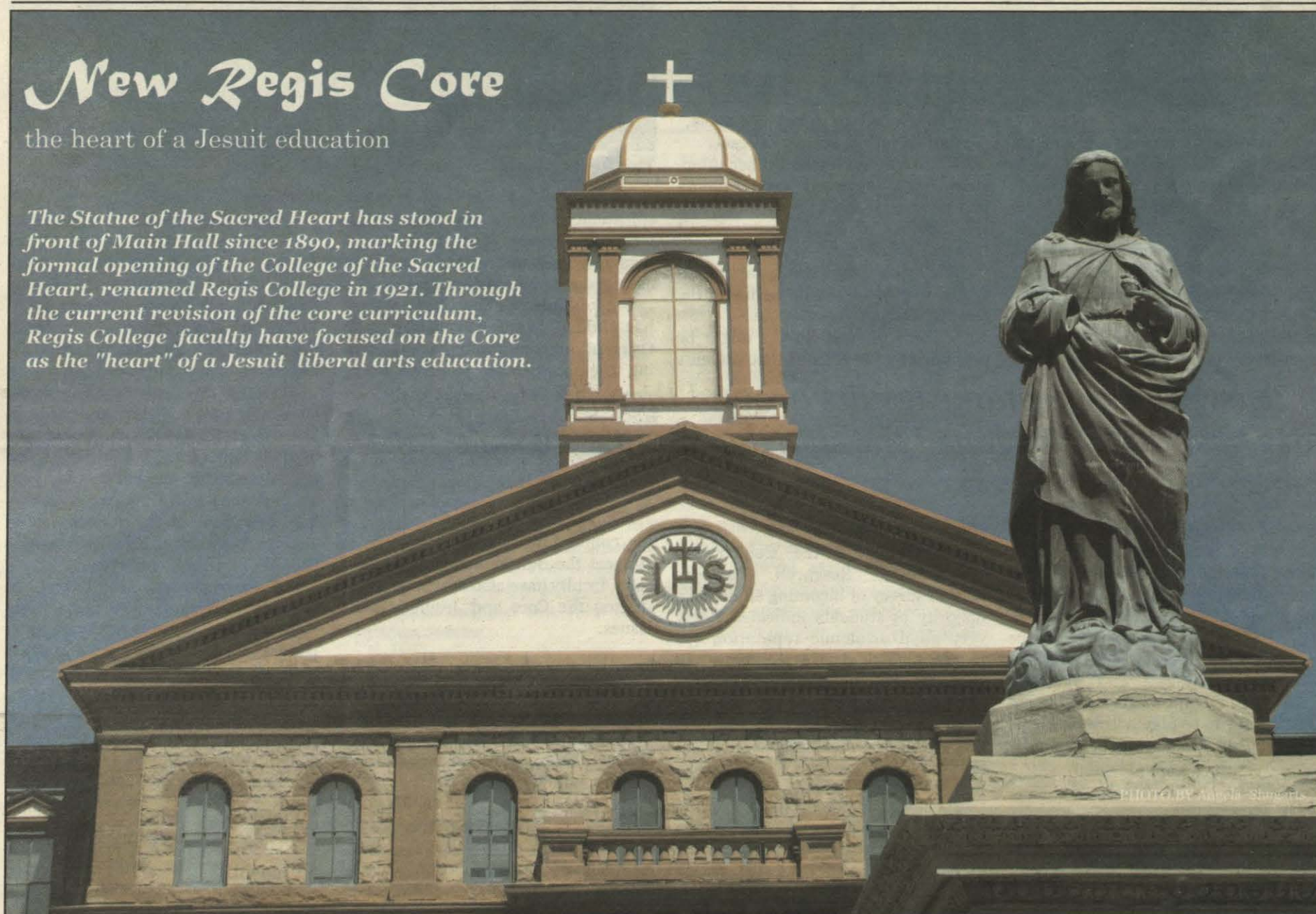
www.regishighlander.com

Tuesday, April 14, 2009

New Regis Core

the heart of a Jesuit education

The Statue of the Sacred Heart has stood in front of Main Hall since 1890, marking the formal opening of the College of the Sacred Heart, renamed Regis College in 1921. Through the current revision of the core curriculum, Regis College faculty have focused on the Core as the "heart" of a Jesuit liberal arts education.



Angela Shugarts
Staff Reporter

The Catholic Jesuit order, or "Society of Jesus," founded by St. Ignatius Loyola in Spain in 1540, has grown from seven to over 24,000 priests and brothers around the world. Over 400 years ago, the Jesuits developed a foundational document, called the Ratio Studiorum, that guided the curricula of Jesuit high schools and colleges.

This special issue examines the core educational experience and Jesuit identity of Regis, as one of the 28 Jesuit colleges and universities in the United States. Lay faculty, staff and administrators play a collaborative role in carrying out the Jesuit mission of the service of faith and promotion of justice.

Senior Sarah Detty sits at her desk with her eyes closed and listens

to a Hindu meditation chant. The lights are turned off. She is relaxed and focused on meditating. OM . . . Following the chant the silence continues. Then the lights turn on and class begins.

Dr. Laju Balani's upper division Religious Studies core course, Asian philosophies and religions, began with this spiritual practice.

"After meditating, I felt so much more balanced and centered. It was amazing that such a small amount of quietness could bring so much peace to my mind," recalls Detty, a honors Math major from Colorado Springs.

Although Detty had never felt a need to meditate before, her core religious studies course introduced her to this introspective practice. As a part of the course, students were able to get a glimpse into one of the fundamental practices in eastern religions and culture. OM. . .

"The term OM refers to 'The

Universal One' from which all life comes from and ultimately returns. The chant prior to Hindu meditation is meant to remind every human being that we are all 'one' since we come from the ONE, thus removing all barriers between one another and the Divine," says Balani.

"Meditation made the class more meaningful and real since I was

In the fall of 2009, incoming first year students will enter under a new Core curriculum.

engaging in a part of eastern culture, not just reading about meditation," says Detty.

For Senior Michelle Sheehy, a philosophy major from Aurora, CO, a team taught, cross-listed course, "Society and Spectacle," stands out to her. Sheehy took the course in fall of her sophomore year, to fulfill the core philosophy because

it fit her schedule. The course was team-taught by Drs. Karen Adkins, Tom Bowie, and Daryl Palmer. She remembers reading Virginia Woolf's *Mrs. Dalloway* and Heller's *Catch-22*, and learning about the concept of spectacle. Now when she attends Rockies and Nuggets games, she notices how the "spectacle" production can overshadow the actual game.

The Core educational experience at Regis is founded on a long-standing tradition of what it means to receive a liberal arts education. In fall 2009, incoming first-year students will enter under a new Core curriculum. Over the past two years, Regis College faculty and deans engaged in a process to revise the core, with focus on

Continued on page 10

Reality Check:

Kathryn Brisnehan
Associate Editor

Building Jesuit Identity

Everyday, prospective students, alumni, and other visitors to the Regis University website encounter a tagline on the top of the page: "learners becoming leaders in the Jesuit Catholic tradition." Other sections of the website offer explanations of Regis' mission, the meaning of Jesuit, and spiritual life opportunities at Regis. The Fall 2008 edition of *Conversations* magazine, a publication on Jesuit higher education, explained new challenge that Jesuit universities and colleges face in building and maintaining their Jesuit mission identity.

Results from recent surveys by the National Survey of Student Engagement (NSSE), do in fact suggest that Regis students are engaged as learners, in the Jesuit tradition. As the *Highlander* reported in 2005, Regis scored above average in comparison to other Jesuit schools in 23 of the 26 categories.

"Conducted by Indiana University's Centers for Postsecondary Research and Survey Research, the NSSE studies student participation in their institution's programs and activities, showing how students spend their time and what they gain from the collegiate experience," reported the *Highlander*.

The most notable change between the results from 2004 and 2005 was in regards to "understanding the Jesuit

"Ignatian Spirituality."

Last fall, a survey of 15 students in a common core class provided some insight into student understanding. Seven students described "Jesuit" as being Catholic, non-denominational, or academic. Several connected "Jesuit" to the "common good" and the question of "how ought we to live?" These students reported that they had learned about Jesuit identity in high school, or at Regis, through a religious studies course or first-year seminar.

Fourteen out of 15-- an even mix of first and second year students and several juniors--responded, "I don't know" when asked the question about the meaning of Ignatian Spirituality.

"I used to know about Ignatian Spirituality, but I have forgotten," wrote one junior. A senior identified Ignatian Spirituality as the "spiritual practices that Jesuits follow [that] were developed by Ignatius Loyola," the founder of the Society of Jesus.

While the survey and other interviews have suggested that students may be unsure about the meaning and significance of Jesuit values and Ignatian Spirituality, others still have specific expectations about the visibility and role of Jesuits in the life of the campus and in the classroom.

These understandings might be explained by the reasons that students



PHOTO BY Josh Hardin

The Regis Jesuit Community pictured in 2005.

terms of social justice and Ignatian spirituality. This is especially important as the number of lay faculty members increases while the number of Jesuits on campuses decreases.

For example, the First Year program has added a Convocation and Orientation community-based learning to emphasize the academic learn-

tions and assistant to the president. The five other Jesuits, including two scholastics, work at Arrupe Jesuit High School. All of these Jesuits live at the Jesuit Residence, where the Jesuits have been living since February 1993. Before the construction of the Jesuit Residence, the Jesuits had lived in Carroll Hall since 1976.

Jesuits at any institution face a very challenging task. "They are trying to be every bit the faculty member as any of their colleagues, [while] they also are interested in the full development of students," said Fr. Charles Currie, S.J., president of the Association of Jesuit Colleges and Universities (AJCU), in a phone interview.

The role of Jesuits includes involvement in teaching, student life, university ministry, working with administrators in a supportive role, and availability to the alumni. This is much different than the role of Jesuits in the past at universities. "The curriculum is much more diverse today...the Jesuit schools were much less diverse [in the 1940s and 1950s] probably most students/faculty/staff were Catholic," said Fr. Currie.

In the 1940s and 50s, justice was not an important part of the Jesuit mission, although various service programs were encouraged. "[Justice was] much more assumed in those days. [We] did not have the intentional, formal programs to share spirituality," said Fr. Currie. "There was no such thing as a mission and identity program, there were so many Jesuits around then it was assumed the sharing of values would take place."

In the past, Regis has had as many as 60-70 Jesuits living on campus, according to the *Catalog of the Missouri Province, S.J.* However, before the 1990s the Regis Jesuit community included not only those Jesuits working at the college, but also Regis High School and those who had retired. Today, Regis High School Jesuits live in their own community and the Xavier Jesuit Center is home to retired Jesuits.

"...There were so many Jesuits around then [in the 1940s and 50s] it was assumed the sharing of values would take place," said Fr. Currie.

principle of being men and women for others." In this category, Regis students reported a significantly better understanding than students from other Jesuit institutions.

"The integration of Justice Education, Service Learning, Diversity, Dialogue and Ignatian Spirituality into the Regis College Core Curriculum may play a role in Regis students' understanding of the mission," reported the *Highlander*.

The Reality

Despite the positive signs of student engagement, focus groups in several courses suggest student confusion about the meaning of "Jesuit" and

are drawn to Regis.

According to the Cooperative Institutional Research Program (CIRP) survey of incoming students, a majority of students indicated Regis' very good academic reputation (72 percent), small size (61 percent), and financial assistance (60 percent) as "very important" reasons in choosing Regis. The survey also indicated that 20 percent of students, religious orientation / affiliation was "very important."

Given this reality, in the past 10-20 years, Jesuit colleges and universities have become focused on helping their campuses to understand and experience Jesuit identity, particularly in

ing community. In the past year, to support the development of the New Core, faculty have also been meeting to discuss the Core and Jesuit Mission issues.

Jesuit Identity

As a Jesuit Catholic university, Jesuit priests and brothers hold faculty, staff, and administrative positions throughout Regis. Currently, 13 Jesuits live on campus. Three of these men serve on the faculty (Frs. Daly, Guyer, and Shelton), while five others work in different areas of the school, such as president of the university, Fr. Michael Sheeran, and Fr. Gregory Konz, assistant vice president for university rela-

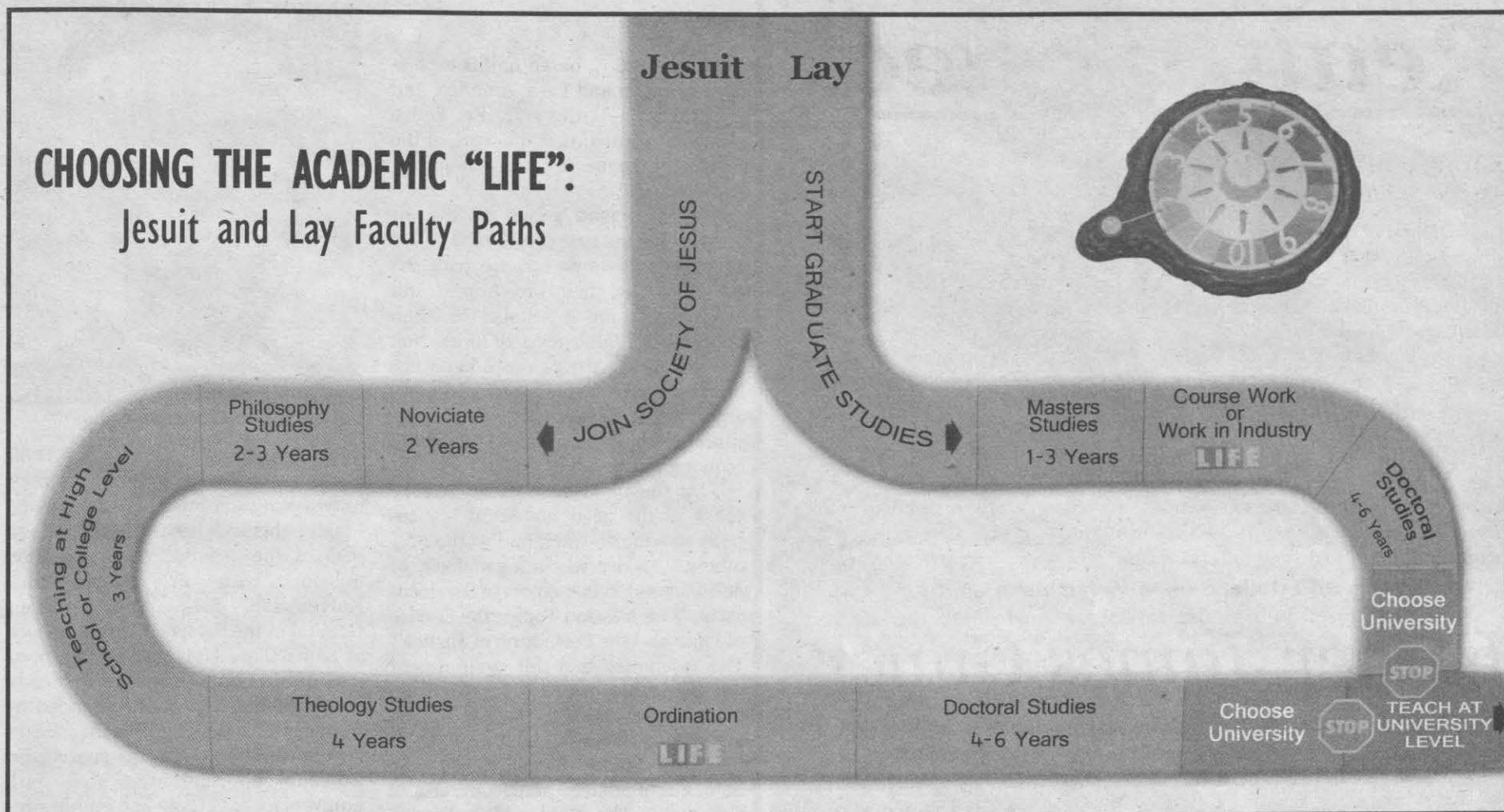
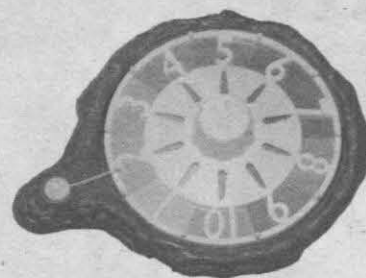


Each August new faculty and veteran faculty mentors gather for a retreat at St. Malo's Retreat Center, east of Rocky Mountain National Park. Pictured in this photo are the 2004 faculty participants.

Continued on next page

CHOOSING THE ACADEMIC "LIFE": Jesuit and Lay Faculty Paths

Jesuit Lay



Over the past decades, the number of men devoting themselves to the Catholic priesthood has decreased. This decrease also became an important topic of conversation during the second half of the twentieth century, according to Ronald S. Brockway, author of *Regis: Beyond the Crest*. The Society of Jesus has always operated dependent on a small number of devoted priests. In 1990, 4,582 Jesuits lived in the United States according to James Purcell, vice president of university relations at Santa Clara University. By 2000 there were 3,499 Jesuits in the United States, a decline of 24 percent. Of those Jesuits, approximately one-third were involved in higher education and 40 percent were 70 years or older.

In comparison to other Jesuit colleges and universities, Regis has a smaller ratio of Jesuits to students than many schools. Regis College has approximately 1,400 undergraduate students. With five Jesuits on the faculty, staff, and administration for Regis, the ratio of Jesuits to students is 1:320.

"I see this as a real moment of grace and opportunity for lay men and women to exercise leadership in the church."

This ratio is similar to that of John Carroll University's 1:300. However, John Carroll has approximately 3,000 undergraduate students, more than twice that of Regis. On the other hand, University of Scranton has approximately 1,800 students, close to the size of Regis. The ratio of Jesuits to undergraduate students is 1:140.

At the start of Fall 2008, seven new Jesuit priests and brothers were sent out to the 28 Jesuit colleges and universities across the United States, according to Fr. Currie.

Carrying on the Mission

Since the early 1980s, with dwindling numbers of Jesuits across the country, Jesuit institutions have sought to clarify the Jesuit vision and role of lay faculty and staff in carrying out and fostering that mission.

In 1983, "Clarke [President] announced that the Jesuit presence was 'moving from rhetoric to reality on campus' especially with the rector

becoming more involved in campus life," writes Ronald S. Brockway, in *Regis: Beyond the Crest*. Clarke started a Jesuit speaker series and began to educate employees about Jesuit education. Missouri Provincial Robert Costello S.J. stressed that Jesuit education "no longer meant education by Jesuits, but 'an education by people who accept the vision of St. Ignatius,'" explains Brockway.

In 1986, Peter Hans Kolvenbach, S.J., Superior General, "urged his Jesuit colleagues to learn from the laypeople's practical knowledge of God that is won in the struggle and uncertainties of everyday life," and reminded listeners that lay co-workers had been important in the days of Ignatius. In 1987, Regis hosted a conference focused on Jesuit-lay collaboration; participants included Drs. John Kane and Allan Service.

By the late 1980s, as the Jesuit mission had become a central topic of the Regis Board of Trustees, Fr. Clarke appointed Fr. Jack Callahan, S.J. as Assistant to the President for Identity. Fr. Kolvenbach stressed that the mis-

sion resided in Ignatian Spirituality. As Fr. Callahan developed Ignatian retreats for employees, the President was heartened by employees' interest.

"It slowly emerged from these observations that the core of a Regis Jesuit education was to be value-centered in the Catholic and Jesuit tradition. Jesuit was to be defined as pragmatic, global and imbued with the liberal arts. It spanned cultures and segments of society to develop leaders in the service of others," explains Brockway.

In preparation for the North Central Association (accreditation) visit, Regis also established a Task Force on Mission and Goals, co-chaired by Karen Webber (now Vice President of University Services) and Dr. Terry Schmidt, professor of history and politics. Members of the Task Force, including Drs. Ron DiSanto, Jim Richard, and Allan Service, drafted a new mission statement and educational assumptions. They stressed that "Regis College desired 'to be open to all who share its interest, no matter their

race or gender or religious preference."

In 1994, two years after the Board elected Fr. Sheeran as the 23th President, Dr. Tom Reynolds began to chair the new University Committee on Jesuit Identity and Mission, "which organized orientation lunches and new employees and conversations dinners. "The theme of the university-wide convocation in Sept 1994 was 'The Mission is the Message,' writes Brockway.

In 1997, in response to listening sessions and the North Central Association review, the Provost formed a committee, with representatives from all three schools, to write a unified Core Philosophy Statement and Goals. The statement stressed the at Jesuit liberal arts experience was inspired by Catholic tradition and Ignatian spirituality, along with other Jesuit values of the "essential goodness of the world," "joy of learning," and "development of the whole person." The core "emphasizes the basic values of human dignity, diversity, freedom, and justice; and it promotes the formation of conscience and character through imaginative and critical discernment."

Regis created the Office for University Mission in the late 1990s under the direction of Fr. John Callahan, S.J. This was a trend occurring at Jesuit universities throughout the country during the mid to late 1990s, to focus on hiring for, and supporting, mission.

"In 1999, Fr. Sheeran asked me to take it over," said Dr. Tom Reynolds, the vice president of mission at Regis University. "He wanted a lay person to do this work." The process of hiring for the mission includes a several step process.

"In advertisements we [Regis] are very clear this is a Jesuit school...we want them to begin thinking about how they will contribute [to the community]," said Reynolds. Once a smaller group of applicants is chosen they are asked to look at Regis' mission documents and write an essay based on how they could contribute to the Jesuit mission. "The goal is to make the candidate aware of the fact our mission is important to us," said Reynolds. "If this school is going to be Jesuit we have to be concerned about lay faculty," said Dr. Kathy Schaefer, director of Ignatian

Spirituality programs at Regis University. The teaching of the Jesuit mission "has to be ongoing." After being hired, the new faculty and staff attend a retreat before the start of the school year. Throughout the school year, dinners are offered once a month to discuss topics related to the mission. Finally, at the end of the school year those teaching in the college are offered a four day workshop to continue discussing the Jesuit mission.

"There is a real concern that our faculty and administration get a feel for this mission," said Schaefer. "I have taken it as a responsibility of mine to learn that [Jesuit] language...I'm coming to their community as someone who wasn't a part of that before," said Dr. Robin Koenigsberg, assistant professor of economics and Jewish faculty member (see profile, page 5).

University Ministry also shares the role of ensuring that the Jesuit mission is conveyed to students on the Regis campus. The role of University Ministry is to "create opportunities to engage the large questions of life," said Peter Rogers, director of University Ministry. "My role is to help students fall more deeply in love with God...how [this happens] is up to the Spirit."

Rogers' role in the Jesuit mission is similar to that of his twin brother, who is a Jesuit working at Georgetown University. "We share 95 percent of what we're concerned about...he has challenges and opportunities as an ordained priest and I have challenges and opportunities as a lay person," said Rogers.

"I see this as a real moment of grace and opportunity for lay men and women to exercise leadership in the church," said Fr. Currie. "There are some folks not as comfortable with that as I might be...but everyone realizes that the role of laity on our campuses is even more and more important."

Faith that does Justice

The commitment to justice began with the meeting of the 32nd General Congregation (G.C. 32) of the Society of Jesus in 1975, led by Fr. Pedro Arrupe, Superior General of the Jesuits.

See Justice on page 4

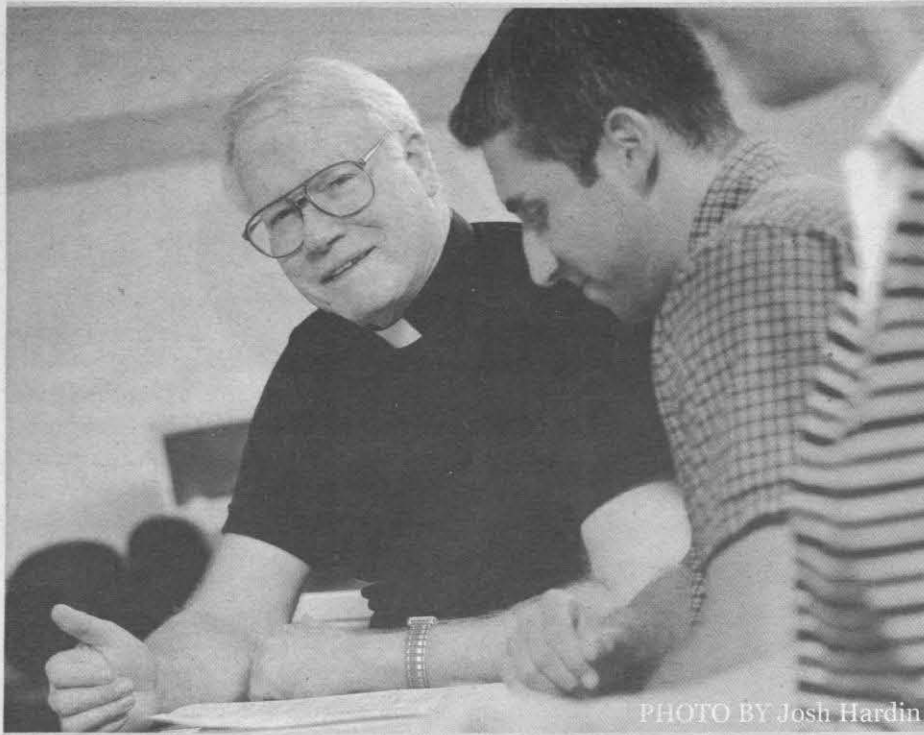


PHOTO BY Josh Hardin

Fr. Guyer talks with students about Asian history.

Father James Guyer

Fr. James Guyer, S.J. graduated from Regis College in 1960, one month after the Field House opened. Since joining the Society of Jesus in 1961 in Florence, Missouri, Fr. Guyer has spent the majority of his career working at Regis.

During his Jesuit training, Fr. Guyer spent two years teaching at Regis from 1967-1969. He lived in O'Connell Residence Hall and was made the director of Residence Life after teaching for one semester. "I was often up until 2:00 a.m. with the students [then] got up at 7:30 a.m. to get over there [the Jesuit Residence] for breakfast," said Fr. Guyer.

After leaving Regis and studying theology, Fr. Guyer was ordained as a priest in 1972. At that time he told his provincial he would like to study Asian history and was sent to the Jesuit Japanese Language

and encounters [with other Regis community members]."

The Jesuits have had extensive spiritual training which is applied in classes, but often in an indirect way. "Once you've done the Spiritual Exercises it affects the way you see the world," said Fr. Guyer. "Jesuit education has traditionally emphasized imagination... the exercises talk about the act of imagination...[in class] I try to be descriptive."

"Jesuits are well aware we have some wonderful [lay] people working here," said Fr. Guyer when discussing the role of lay faculty and staff on Regis' campus. "I think lay faculty would have become more involved in the promotion of faith and justice," even without the decrease in Jesuits on college and university campuses.

In 1981 there were 55 Jesuits living in the community, with approx-

"Once you've done the Spiritual Exercises it affects the way you see the world."

imately 35 teaching at Regis College. Fr. Guyer has seen this number slowly decline to the three Jesuits now teaching on Regis' campus. In one sense this decrease in Jesuits has not changed their role on campus. However, the remaining Jesuits have had to pick up extra liturgies and campus ministry services.

Fr. Guyer returned to Regis as a full time professor in 1983, after attending the University of Colorado at Boulder to study Asian history. At that time he also took over half time in administrative advising until 1994. From 2001-2008, Fr. Guyer was the rector of the Jesuit community and from 2002-2008 was concurrently the chair of the history and politics department. He continues to teach Asian history courses in the department.

Although Fr. Guyer recognizes that the number of Jesuits has decreased over the past decades, he believes Jesuits are still visible on the Regis campus. "I think we are very visible...[there are] just not a lot of us," said Fr. Guyer. "I am a full time faculty member, involved in liturgies...[and when walking on campus] have random interviews

Living in community is an important part of the Jesuit vocation. "The Jesuit community means everything...Jesuits have the concept of companionship on mission," said Fr. Guyer. "I get to live with the guys who are similarly missioned...I come to work knowing that there are two others [Jesuits] working at Regis College too."

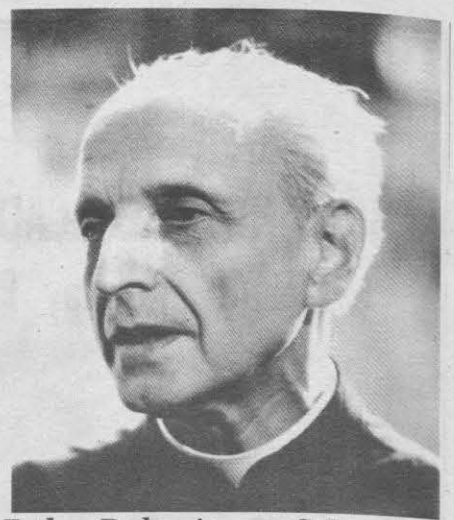
"I've been trained by life," said Fr. Guyer. "My whole life I was a student and I hope to be a student of history the rest of my life."

Justice from page 3

In the 1960s, based on his experience in Japan and Latin America, and energized by Vatican II, Fr. Pedro Arrupe advocated that the work of the Jesuits be centered on social justice and peace.

To prepare young Jesuits, or novices, for the 21st century, he called on Jesuits to work directly with the poor, sharing their life, hopes, and needs, according to scholar Christian Smith, in the *Emergence of Liberation Theology*. Fr. Arrupe was a key voice in the liberation theology movement, arguing that the primary work of the church must be to promote social and economic justice.

At the 1975 meeting, Fr. Arrupe spoke of the need for Jesuit institutions to educate "men and women for others." An overwhelming majority of delegates voted in support of the document, "Our Mission Today: the Service of Faith and the Promotion of Justice." The Jesuits felt that this commitment was necessary because "there is no genuine conversion to the love of God without conversion to the love of neighbor and, therefore, to the demands of justice," states Decree 4 of G.C. 32. The murder of six Jesuits, their housekeeper, and her daughter at the Central American University in El Salvador on November 16, 1989, increased the Jesuit commitment to justice. These Jesuits spoke out against the Salvadoran Government for creating an "oppressive socioeconomic structure [in] Salvadoran society," according to Fr. Jon Sobrino, S.J., who also worked at the university, but was



Father Pedro Arrupe S.J.

away the night of the murders. "Their assassinations were ordered for their unwavering defense of the poor." Finally, this idea became a permanent part of the Jesuit higher education mission with Fr. Peter Hans Kolvenbach, S.J., then Superior General of the Society of Jesus, speech at Santa Clara University in 2000, as part of the Commitment to Justice in Jesuit Higher Education, attended by representatives of all 28 Jesuit colleges and universities. In this speech, Fr. Kolvenbach celebrates the 25th anniversary of G.C. 32 and emphasizes the continued need for students' and faculties' continued commitment to the Jesuit mission at Jesuit universities. "The real measure of our Jesuit universities lies in who our students become," said Fr. Kolvenbach. In 2005, 15 faculty from across Regis University attended the follow-up meeting.

See Ignatian on page 6

THE REGIS MISSION

Regis University educates men and women of all ages to take leadership roles and to make a positive impact in a changing society. Standing within the Catholic and United States traditions, we are inspired by the particular Jesuit vision of Ignatius Loyola. This vision challenges us to attain the inner freedom to make intelligent choices. We seek to provide value-centered undergraduate and graduate education, as well as to strengthen commitment to community service. We nurture the life of the mind and the pursuit of truth within an environment conducive to effective teaching, learning and personal development.

Consistent with Judeo-Christian principles, we apply knowledge to human needs and seek to preserve the best of the human heritage. We encourage the continual search for truth, values and a just existence. Throughout this process, we examine and attempt to answer the question: "How ought we to live?"

As a consequence of Ignatius Loyola's vision, particularly as reflected in his Spiritual Exercises, we encourage all members of the Regis community to learn proficiently, think logically and critically, identify and choose personal standards of values, and be socially responsible. We further encourage the development of the skills and leadership abilities necessary for distinguished professional work and contributions to the improvement and transformation of society.

Dr. Robin Koenigsberg

Dr. Robin Koenigsberg, assistant professor of economics, began at Regis as a part-time adjunct faculty in 2003. In 2004, she became a full-time faculty member and became tenure track faculty in 2005. Before teaching at a Jesuit university, Koenigsberg worked for the United States government in the Department of Labor and in the private sector. After working in each of these industries, "I felt a great vacuum when it came to serving my own desires meaningfully," said Koenigsberg.

Koenigsberg applied to teach at a Jesuit university because she felt welcomed by the faculty and the community. "Regis provided the opportunity to pursue a career that rewarded work to promote justice and the social good," said Koenigsberg, a member of the Jewish faith tradition. "I was inclined towards social issues beginning even before college...that [was] the first clue that I would naturally fit into a Jesuit community."

Koenigsberg was raised in a Jewish, military family. "I think I'm comfortable being in a community that's predominately a different faith because I grew up that way," said Koenigsberg. "I [am] used to being in an environment where I was the odd man out."

As a lay faculty member from a different faith tradition, working

in the business department, Koenigsberg has the opportunity to see a Jesuit's (Fr. Daly) role in the university. "Dan Daly is both a mentor and a friend to me and many Regis College colleagues. I feel lucky to have him and his brother, Matt, in our department, in part because of their family's long history with Regis and the Jesuit community," she said. "Equally important, however, is the optimism, humor, generosity, and integrity they bring to their work - it sets a worthy tone and fosters a wonderful work environment."

Koenigsberg along with many other faculty members participate in dialogues about Regis' Jesuit mission. "The first thing to recognize is that Jesuit doesn't mean one single thing...we as a faculty are attempting to define that in terms of our own campus," said Koenigsberg. "What connects all the faculty here is that we do genuinely believe in the mission...we want to produce students that have a sense of social responsibility."

Koenigsberg incorporates Jesuit values into her classes. For example, in one course, students learn about how capitalism evolved, with changing social structures and relationships between landowner and laborer, and later, between industrial capitalists and labor. "All the laborer owns is his or her own labor,"

she explains. Then, as part of community-based learning, the students looked at present-day relationships, by researching sweatshops online.

In addition, feeling it important "to seize opportunities when they arise," Koenigsberg invited representatives of the Coalition of Immokalee Workers (CIW) to her class. The group happened to be visiting the Regis campus, to raise awareness about economic justice. Koenigsberg and her students discussed how the workers used the power of numbers to push back and gain fair wages.

Koenigsberg also invites other faculty into class to help navigate Jesuit topics rather than avoiding the topics altogether, as she admits to not being fully versed in the Jesuit language. "I have taken it as a responsibility of mine to learn that [Jesuit] language...I'm coming to their com-

munity as someone who wasn't a part of that before," said Koenigsberg. "I am an observant Jew and religion generally fascinates me...I am inquisitive about what [religion] brings to a community and how it divides people and brings them together."

"This feels more like a home than anywhere has," said Koenigsberg. "I am very comfortable having this be my home base because I can always come back to people who understand that I put values and social well-being ahead of sometimes my own well-being, not always, but often enough...they let us teach those things in the classroom."

"I like to think I'm a student of [Jesuit tradition/mission] and a student of other faiths as well."



PHOTO courtesy of Dr. Robin Koenigsberg
Dr. Koenigsberg and her son, Adin.

Dr. Catherine Kleier

Dr. Catherine Kleier, assistant professor of biology and program chair of environmental science, first fell in love with teaching after working as a teaching assistant while in graduate school at Oregon State University. Then, while attending the University of California at Los Angeles for her doctorate, Kleier became fascinated with academic life.

Upon receiving her degree in Organismic Biology, Ecology and Evolution, Kleier taught at Adams State College for three

years before returning to her alma mater, University of Colorado at Boulder, to teach for a year. Kleier joined the Regis faculty as a full time professor in 2006 after being an adjunct faculty member.

As a lay faculty member, Kleier, raised Catholic, knew of the Jesuits as the "teaching order" of Catholics from her father, who had attended Jesuit schools. Although Kleier did not attend any Catholic schools, she was active in a Catholic group

while attending CU-Boulder and also grew in faith through the process of explaining Catholic beliefs to her non-Catholic husband.

"To me, finding God in all things is just so obvious, by being

speakers challenged the students by asking them how they would engage in bettering their own communities.

Kleier sees a central role for lay faculty at Regis. As explained by one of Kleier's colleagues,

"I think that to see lay faculty emulate...to try to live up to the Jesuit ideals is important as role models for young citizens."

a nature lover...I know scientifically why it's the way it is, but that doesn't make it any less miraculous," said Kleier.

Kleier tries to have her classes reflect some of the Jesuit mission, such as Environmental Justice, where students reflect on how ought we to behave towards other humans and creatures. An example of this reflection sometimes comes from guest speakers, such as local environmental justice activist Sandy Douglas and Riki Ott, author of *Not One Drop: Betrayal and Courage in the Aftermath of the Exxon Valdez Oil Spill* (2008). Both of these

"Jesuits are wonderful role models for students but lay faculty are also wonderful role models because many more of you (students) will end up like us, rather than end up as Jesuits."

"I think that to see lay faculty emulate...to try to live up to Jesuit ideals is important as role models for young citizens," said Kleier. "I see the modern Jesuit university...lay faculty [have an] increasingly important role to play, and even if we're not Catholic can still embrace Jesuit ideals and emulate those in the classroom."



PHOTO BY Mary Beth Callie
Dr. Kleier introduces marine biologist and author Riki Ott in the Science Amphitheater in March 2009.

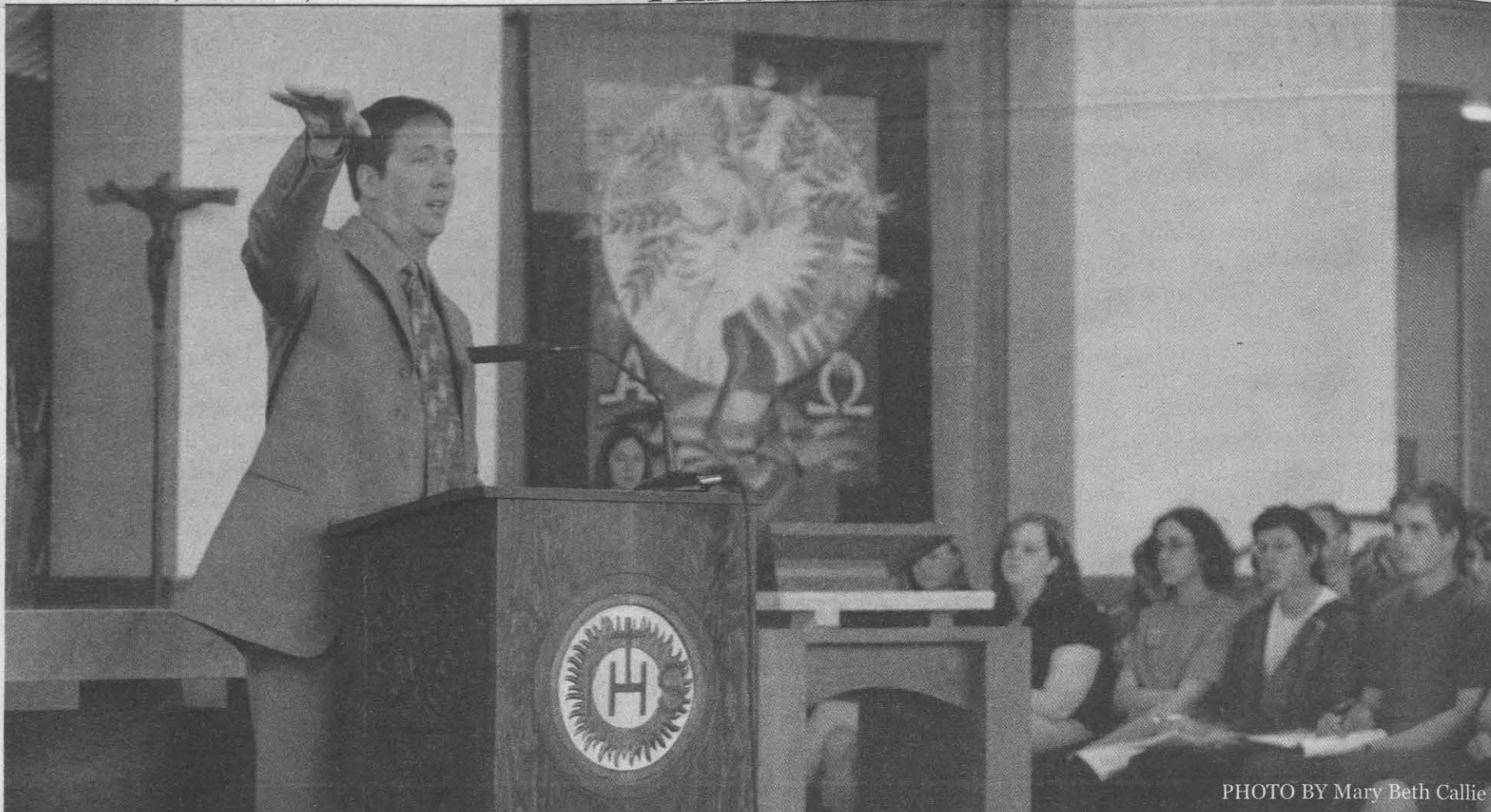


PHOTO BY Mary Beth Callie

Mr. Peter Rogers speaks to the first-year students during the Jesuit Education Panel in September 2008. To illustrate the Jesuit ideal of awareness Rogers related a story from his swing dancing experience when his instructor reminded him to "Pay Attention."

continued from page 4

Ignatian Spirituality and Jesuit Mission

St. Ignatius Loyola, founder of the Society of Jesus (Jesuits), developed the Spiritual Exercises from 1522 to 1524, when he was recovering from a war injury. The exercises were first published in 1541.

Ignatius divided the Spiritual Exercises into four "movements," or "stages." These stages are accompanied by prayer, visualizations, reflections, and spiritual exercises, according to the website of the Oregon Province of the Society of Jesus. The exercises are meant to be "prayed under the guidance of a trained spiritual director," according to The United States Society of Jesus website.

During the stages people experience God's generosity and imagine themselves in the life and ministry of Jesus. By becoming a part of the Gospel teachings and parables, and death and resurrection of Jesus, retreatants are invited to connect Christ's life then and their own life today.

Loyola developed The Examen of Consciousness, in addition to the Spiritual Exercises, to provide a short period of reflection during each day. "The Examen was a 'method,' a way to seek and find God in all things and to gain the freedom to let God's will be

done on earth," according to the St. Ignatius of Loyola parish website in Boston, Mass.

The five steps of The Examen focus on reflecting on the day's experiences. First, one recalls they are in the presence of God, then gives thanks to God for what they have received, followed by asking the aid of the Holy Spirit to be aware. The fourth step requires close reflection upon one's day to see interactions, hopes, and hesitations. Finally, The Examen ends by praying for forgiveness and resolve to do better the following day.

Today, the Spiritual Exercises and The Examen remain an important part of Jesuit values. The Spiritual Exercises are first experienced by the Jesuits upon entering the novitiate. Ignatian spirituality continues to be a part of the Jesuit priesthood and incorporates God in our lives through discernment and service.

"I would say an important part [of Ignatian spirituality] is that God is interested in and is an important part of our lives...[God] invites us to some kind of service in the world," said Fr. Daly. "We are able to understand what God might have in mind for us by praying and reflecting on our experiences." Ignatian spirituality sees the world as

life affirming and allows us to see God in the world. Taking time to reflect on service allows for meaning to result from this new experience.

Ignatian spirituality is very focused on the mission and work of Jesus Christ, according to Fr. Guyer. The spirit of the Spiritual Exercises is world, Gospel, and people affirming, and aims at trying to build up the body of Christ in the world today.

"Jesuits are interested in sharing the values they have received," said Fr. Currie. "A Jesuit feels that because of the formation he has received in Ignatian Spirituality he has something special to share."

In the past 10-20 years Jesuit colleges and universities have added centers and directors to help support Ignatian Spirituality on campus. For example, the Center for Ignatian Spirituality at Boston College (BC) is not only a resource for BC, but for other Jesuit campuses as well. The Creighton University Degelman Center for Ignatian Spirituality, provides a leading resource and ideas for the Regis Ignatian Spirituality programs.

Lay faculty and staff also have the opportunity to share in Ignatian spirituality. "Ignatian spirituality to me [is] an avenue to experience the sense that God love[s] me...when Jesuits or lay people experience that, their lives will be extraordinarily fruitful," said Peter Rogers, director of University Ministry. Ignatian spirituality "invites lay faculty to give their best self to each student at this university."

A variety of programs invite lay faculty and staff at Regis to share in Ignatian spirituality and live the Jesuit mission, including the Retreat in the Workday, LightWorks, spiritual direction, and retreats.

At Regis, Dr. Kathy Schaefer directs the Ignatian Spirituality programs, which is housed in the University Mission office. In her role, Schaefer has a "real concern that [the] faculty and administration get a feel for [the Jesuit] mission." In September 2007, for example, Schaefer helped to design and support the Highlander retreat, held at St. Malo's Retreat Center.



St. Ignatius Loyola, founder of the Society of Jesus.

The Retreat in the Workday provides a three or four hour workshop, open to faculty and staff. A Retreat in the Workday held last October was attended by approximately 25 faculty and staff members from Regis College and the College for Professional Studies. During the time, Dr. Vie Thorgren, founder and Director of the Center for Spirituality at Work in Denver, invited attendees to engage in reflection about spirituality. The discussion centered around the life-giving breathe of spirituality and how that connects to how we live and work.

The Jesuit Mission Group meets monthly over lunch to discuss different topics relating to the Jesuit mission. These lunches are often attended by approximately 40 faculty and staff members. During the January meeting, Fr. Steve Yavorski, S.J. discussed the reconciliation efforts he led in Rwanda in the 1990s. Fr. Yavorski explained his interactions with the people of Rwanda and his own experiences of Ignatian spirituality and reconciliation. Fr. Yavorski also leads the LightWorks program.

Students also have the opportunity to experience Ignatian spirituality and values. University Ministry offers retreats such as Kairos and The Ignatian Discernment Retreat with Fr. Sheeran.

See Jesuit on page 9

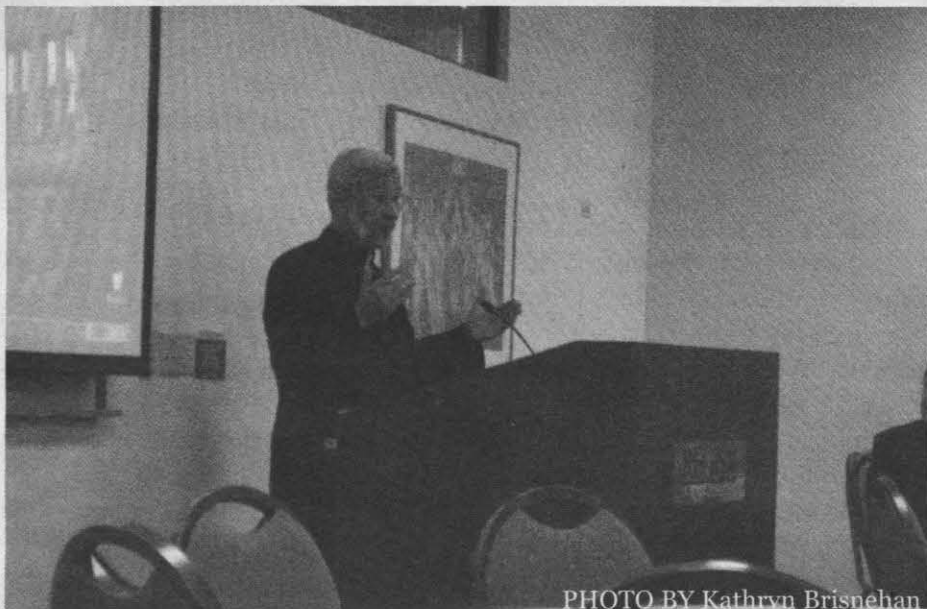


PHOTO BY Kathryn Brisnehan

Father Steve Yavorski, S.J., speaks of his reconciliation efforts in Rwanda at a Jesuit Mission Group lunch meeting during January 2009.

A Student Perspective on Spirituality

William Gohl '10

Student Body Vice-President



PHOTO BY Mary Beth Callie

Junior Will Gohl and senior Sarah Moran speak about their experience of Jesuit values while attending Regis, at the Jesuit Education Panel for first-year students in September 2008.

Many nights, I drive back to Regis from my girlfriend's home at Grant and Alameda, a trip which usually takes about fifteen minutes. I have found that these fifteen minutes, a period of brief closure after long, busy days, is an ideal time to perform my own version of what Jesuits call an Examen of Conscience.

Ignatius recommended the Examen be performed twice daily. He also suggested five parts of the prayer: recollection and placement in the presence of God, thanksgiving for the blessings of the day, review of how one lived throughout the day (a very Regis consideration), repentance and reconciliation, and a closing rededication to life in Christ. On good days, days when I make the drive home, I usually find time for only one Examen. And when I complete the Examen, my prayer often diverges from the devotion Ignatius specifies.

Ignatius, however, would welcome my divergence. The purpose of the Examen is to follow God through the events of the day, to see His path in relation to what has been. My personalization of the exercise reflects a commitment to seeing a path greater than my own. My version of the Examen probably looks a bit dramatic for the select few who accompany me on the barren roads of I-25 during the wee hours of the early morning - tears, laughter, and a considerable amount of talking to myself - but tracing the fingerprints of God allows me to consider three additional questions - what I have done for God, what I am doing for God, and what I will do for Him.

What have you done for God, what are you doing for God, and what will you do for Him? Those are Ignatius' questions, and they are mine as well. Perhaps you read this reflection as one uninterested in spirituality. Perhaps

you read it from a different faith tradition, a separate religious identity. Perhaps you read it as one who also regularly performs the Examen. Perhaps you read it as a Regis Jesuit. But however you read this, I challenge you to squarely meet it. What are your questions? When given fifteen minutes in a car on a silent road, a long day at end and your voice all that remains, what moments reemerge in your mind? The Examen requires a simple commitment to review the day and ask the questions therein.

During my Examen, my voice is often not the only one which remains. I hear others - family, friends, perhaps Ignatius himself - and I hear God in them. When you stop for fifteen minutes, when you really put aside time and truly listen, what do you hear? The Examen brings new life to what has been. In fifteen minute intervals, it recasts the scenes of our lives and the actors which play in them.

It does not matter how you come to the Examen, nor does it matter where or when it happens. But it does matter that it *happens*. It matters that you take the days you have been given and give them back in thanksgiving to something greater than yourself, that you acknowledge the failures and shortcomings of a given day and recommit to living how you ought.

So, if you are new to this, you might try something. Tonight, take your car out for a drive (or, if feeling green, walk or bike). Shut off the radio. Go back to when you woke up in the morning, and listen. What was your first thought? What was your first word? Your first action? Slowly, carefully, and humbly relive your day. You may be surprised to discover new meaning in reexamination.

Father Dan Daly

After graduating from Regis College in 1981, Fr. Dan Daly, S.J., entered the Society of Jesus. During his Jesuit training, Fr. Daly received his Master of Theology and Master of Divinity from the Weston Jesuit School of Theology in Cambridge, Massachusetts. A Master of Divinity is also for lay people, although with fewer classes about sacraments. After ordination, Fr. Daly attended the University of Michigan for a doctorate in accounting. He returned to Regis in 2002 and currently teaches accounting.

"The mission is broad enough to call for lots of different talents and gifts."

Fr. Daly chairs the Business Division, teaches first-year seminar and accounting courses, serves as currently rector of the Jesuit Residence, and is involved in university ministry.

Fr. Daly participates on the Liturgy Planning Committee for the planning of masses on campus and has also been involved with the Kairos and Starting Now retreats.

From 2003-2008, Fr. Daly served as hall chaplain to DeSmet Residence Hall, but resigned upon becoming the Rector of the Jesuit Residence at Regis in July of 2008. As rector, Fr. Daly oversees the prayer and reflection of the community and communicates about Jesuit activities with other Jesuits in the Missouri province. "The rector takes special responsibility for care of the Jesuits in the house," said Fr. Daly.

In terms of the Jesuit focus on justice, Fr. Daly believes the 1989 murders of six Jesuits in El Salvador had a big impact on the

Jesuits because the men were college professors. "They were murdered for their work as college professors," said Fr. Daly. This challenged all Jesuits to look at justice as a part of the mission. "Education is serious business and can have a real impact on society."

"I think first and most basically [Jesuits] contribute to the work of a university in whatever way he is best able," said Fr. Daly when asked about the role of Jesuits on university campuses today. "My strength is in teaching. I [also] have reflections and experiences I can share with lay colleagues."

Fr. Daly is one of three Jesuits currently working on the faculty at Regis. Therefore, he supports the development of the Jesuit mission by lay faculty and staff. "Each has different gifts they can bring," says Fr. Daly. "The mission is broad enough to call for lots of different talents and gifts."

"The Regis style of Jesuit education has worked and grown here," said Fr. Daly. The Jesuits can help lay faculty and staff in their knowledge of the mission and can help them reflect on bigger questions. "[It's] a good place to work, people are friendly and supportive, people pick [the Jesuit mission] up."

Incorporating the Jesuit mission in education is an important part of the Jesuit tradition. "Leading students through serious study of subjects...that's the part I'm really about," said Fr. Daly. He includes some Jesuit values in his accounting courses. "There is a part of the courses to reflect on meaning and value...[such as] the tradeoff between equity (fairness) and efficiency."

Fr. Daly is a frequent attendee, as well as presider of the 7:30 p.m. Sunday night Mass in the Regis chapel.

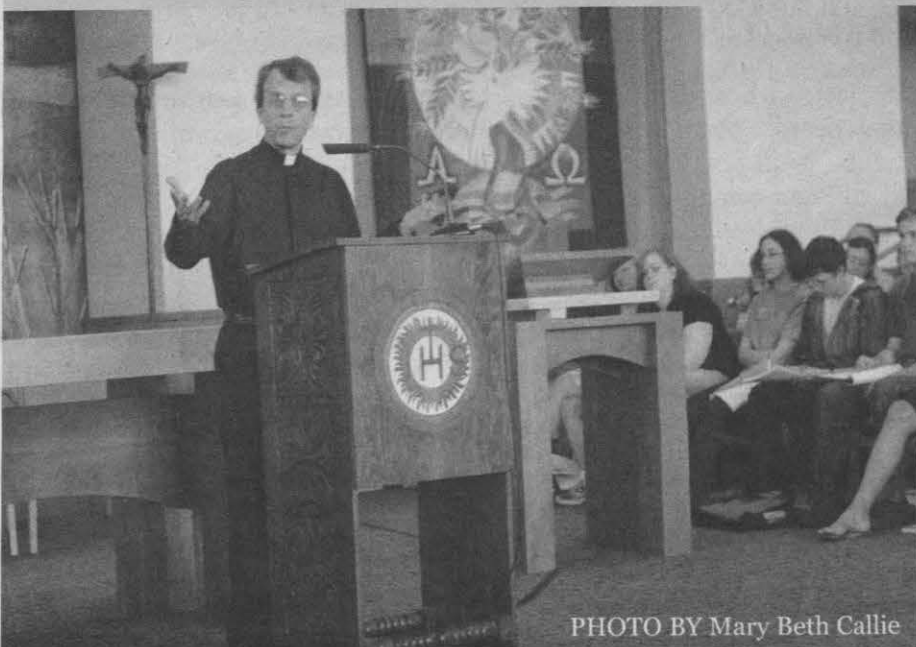


PHOTO BY Mary Beth Callie

Father Dan Daly, S.J., speaking to the first-year students during the Jesuit Education Panel in September 2008.

Father Charlie Shelton

Fr. Charlie Shelton, S.J., arrives early to a 9:00 a.m. Monday class to put the activities for the day on the chalk board. The senior seminar "The Adult Conscience" begins promptly on time as the seniors culminate their time at Regis by developing a definition for "goodness" and "morality," through an inductive method.

Fr. Shelton came to Regis University in 1988. He entered the Society of Jesus after graduating from Saint Louis University in 1972. Although he graduated from college with a degree in political science, Fr. Shelton received his doctorate in psychology in 1987, graduating from Loyola Chicago University. He then had an internship with the Indiana School of Medicine in clinical psychology for a year. Here at Regis, Fr. Shelton is a professor of psychology.

"There are people who would say [the psychological and Catholic

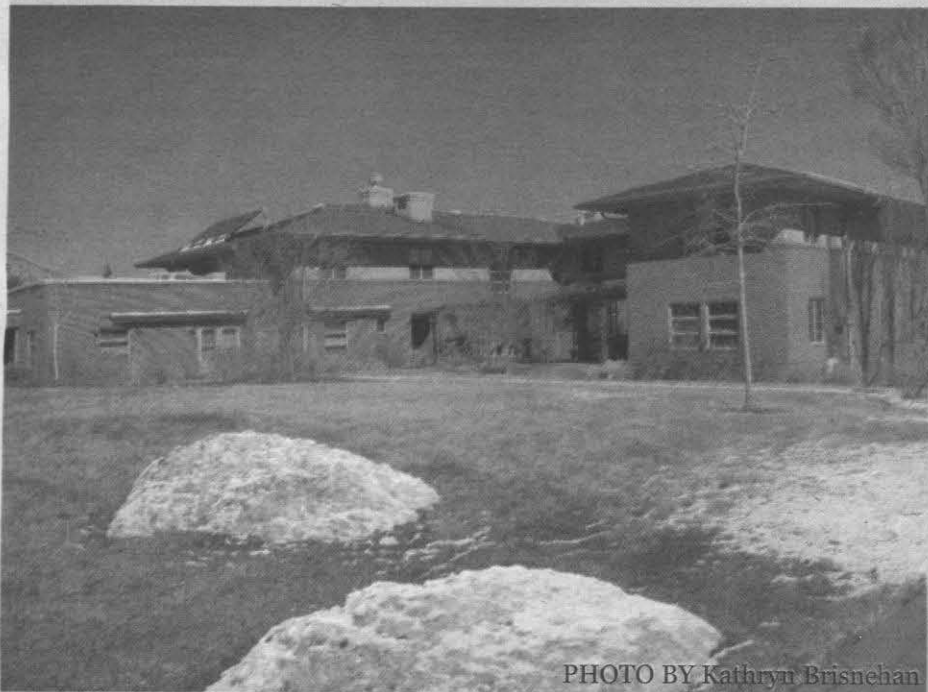


PHOTO BY Kathryn Brisnehan

All of these Jesuits live at the Jesuit Residence, where the Jesuits have been living since February 1993.

Dr. Thomas Leininger

Dr. Thomas Leininger, associate professor of religious studies and program chair of Catholic studies, grew up with Catholic schooling until he reached law school. Leininger did not have experience with the Catholic order of the Society of Jesus until after graduating from the University of Notre Dame and volunteering for a year with the Jesuit Volunteer Corps (JVC). "I suppose that [JVC] was my strongest enculturation into the Jesuits...they were wonderful people and [it was] a great experience," said Leininger.

After receiving moral philosophy and law degrees from Duke University, Leininger moved to San Francisco to practice in a law firm. While there, he began studying for his doctorate at the Jesuit School of

"The role of lay faculty is to jointly form, reform, and revive, and maintain the mission..."

Theology in Berkeley. His dissertation advisor was a Jesuit as well as many peers. "Many of my friends in the doctorate program were former Jesuits," said Leininger.

Leininger came to Regis in Fall 2003 to direct the Catholic Studies program after receiving his doctorate and teaching at a range of religious order schools in the Bay area. As a lay faculty member at a Jesuit university, Leininger helps carry out the Jesuit mission.

"The role of lay faculty is to jointly form, reform, and revive, and maintain the mission, meaning they are cooperators in the mission," said Leininger. Students have to also be invited into sharing in the Jesuit mission. "The real challenge is you can't ask people to be a part of the mission if they haven't had formation."

"Plain and simple in my view, there is not enough time set aside for sustained formation in the Jesuit/Catholic mission," said Leininger. Although Regis offers lay faculty many programs to grow in Jesuit mission and spiritual formation, many faculty and staff are already busy with classes, committees, and meetings. "You can't ask people to do everything...how can everybody be at all those programs at once?"

Leininger has extensive background in Jesuit and Catholic tradition. "Catholic and Jesuit [values] shape the way I approach teaching and stu-

traditions] are contradictory," said Fr. Shelton. However, they can be seen as hand in hand. "I think we have a spiritual self and a physical self...God works through both."

As one of the three Jesuits teaching on the faculty at Regis, Fr. Shelton teaches psychology classes and a senior seminar class while also being involved in other aspects of life on campus. Fr. Shelton takes a special interest in moral development and the emotion of gratitude in his work as a psychologist.

"Jesuits presence [on campus] is to help enliven the love of learning...that's what every faculty is supposed to do...hopefully we can [develop the Jesuit mission] in a very visible way," said Fr. Shelton.

"[Jesuits are] the yeast that helps the bread, helps the whole campus to rise."

"[Jesuits are] the yeast that helps the bread, helps the whole campus to rise. Jesuits are [also] there to help in the pastoral need of the university," such as the celebration of Mass, pastoral counseling, and reconciliation.

"Jesuits are available in many different ways...on campus," in ways that are different than lay faculty and staff who live off campus said Fr. Shelton. For example, Fr. Shelton is the chaplain to the baseball team and men's soccer team.

"I try to attend all home games [and] I say a prayer for the team before the game starts," said Fr. Shelton. Serving as a chaplain is an extension of the Jesuit mission through cura personalis. "I try to provide outreach by being present to them."

During Fr. Shelton's time as a Jesuit, he has seen the Jesuit mission develop into today's mission of faith that does justice. The 1989 murder of six Jesuits in El Salvador "galvanized Jesuits on the importance of a faith that does justice," said Fr. Shelton. "Discipleship costs."

"The Regis curriculum more and more reflects that [faith that does justice] through service learning and courses," said Fr. Shelton. The majority of the Jesuit mission "has to be on the shoulders of lay faculty in order to continue." The Jesuits are there for the support of the mission. "We want [to create] men and women who care for the whole person."

dents," said Leininger. When Leininger teaches a freshman religious studies course he would always take them to the Jesuit Residence to give them the opportunity to talk with a Jesuit host about who the Jesuits are and how they shape Regis University.

When the Society of Jesus first began opening schools, they started the school and then turned it over to lay people to continue the teaching. As the number of Jesuits grew, they began to stay at the institutions. As the number of universities expanded, "Jesuits were expected to stay in these institutions," said Leininger.

"The role of Jesuit [priests] is to collaborate with lay people to provide alternative models of Catholic education institutions that can speak to current context," said Leininger. Jesuit education can provide an alternative style of education for those who wish to come. "The role of Jesuits should also be...to do a few things really well."

"[A Jesuit] embodies the Ignatian spirituality in action and uses that way of being in the world in his relationships with students and faculty and has a presence on the campus," said Leininger. "Regis is a small place, I think we really need to ask what are the few things that we can do really well, and be a center for excellence for those things, and that means not trying to do everything else."

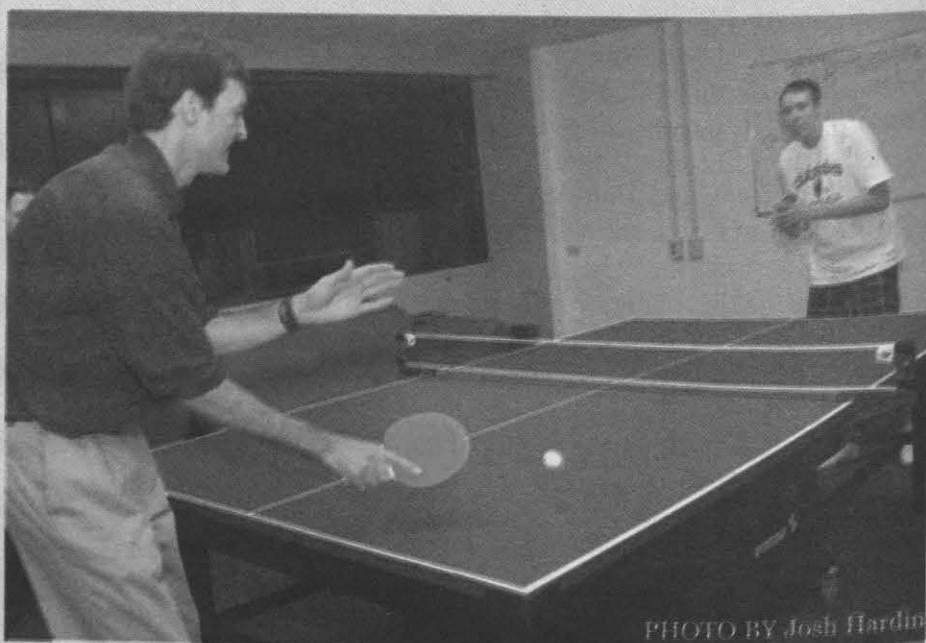


PHOTO BY Josh Hardin

Dr. Tom Leininger participates in a round robin match, as part of "Ping Pong with Professors" in DeSmet in Spring 2008.

Jesuit from page 6

Claiming our Jesuit Identity

The present image of Regis University is preparing to undergo a transformation that will more strongly feature Regis' Jesuit mission and values, according to John Hickey, chair of the Regis University Image Committee.

The Image Committee was formed in early 2000, when the Regis Board of Trustees noticed there was no unified brand and mission between the three schools of Regis University. At that time, Regis hired a marketing firm to conduct a survey of Colorado's public perception of in-state higher education, including Regis.

Following this survey, a telephone survey indicated that many people had different connotations with the

word, "Jesuit." Approximately 50 percent of those surveyed found the term neutral, 25 percent had a positive connotation, and 25 percent had a negative connotation. This information helped Regis target their advertising campaigns to include Regis' mission, but not the mission centered on Jesuit values.

Two years ago Regis held a campaign at Cherry Creek that focused on service learning stories. This was the first intentional focus on advertising for the mission. VideoS of four service learning stories have also been added to the prospective students section of the Regis College homepage.

Now, the Image Committee is beginning to intentionally promote the Jesuit values that make Regis unique among Colorado institutions of higher education, according to Hickey. Currently four billboards with different themes have begun this

new campaign which will eventually grow to 16 billboards. Additionally, new banners will be hung on campus with Jesuit themes such as "Colorado's Only Jesuit University," "In The Jesuit Tradition of Service," and "Cura Personalis (Look it up)."

The Regis homepage has also been redesigned to support the new focus on Regis' Jesuit mission. By doing so, Regis is trying to differentiate itself from other institutions of higher education in Colorado, said Hickey.

Recommended Resources:

1) A Pocket Guide to Jesuit Education: "Jesuit Education is a process" and "The Habit of Discerning"
<http://www.bc.edu/offices/mis-sion/publications/guide.html>

2) Boston College Ignatian Spirituality:
http://www.bc.edu/bc_org/prs/sti-gn/ignatian_spirit.html

3) Association of American Colleges and Universities, LEAP:
<http://www.aacu.org/LEAP/index.cfm>

4) Fall 2008 Conversations Magazine, "Mission Matters" (scroll to bottom)
<http://www.marquette.edu/library/collections/archives/Conversations/index2.html>

5) Creighton University Ignatian Spirituality:
<http://www2.creighton.edu/min-istry/deglmancenter/>

Story behind the Story



Initially, I began this story for the In-Depth Reporting and Writing class. I thought my story would

focus on Jesuit involvement on the Regis campus and other Jesuit campuses around the country.

Through the process of finding documents and conducting interviews, however, I realized the story needed to include information about the Jesuit mission and Ignatian Spirituality. It also needed to include how lay faculty and staff are now carrying the mission of the Jesuits with the shortage of men devoting themselves to the Catholic order.

The idea for this story developed from my own lack of understanding about these subjects and has provided me a better understanding of the Jesuit mission and Ignatian Spirituality at universities.

Although I did not realize it at the time, I developed the concept for my story with many preconceptions firmly in my mind. Since I was raised in the Roman Catholic faith tradition, I was interested in Catholic universities as I began my college search.

At the beginning of my senior year of high school I visited a Jesuit college fair in Denver. When I visited the Seattle University table I do not remember them discussing the Catholic, Jesuit values of the school. At that time I knew very little about the Jesuit order. One of the priests at my home parish was a Jesuit who often referred to his

time spent working for social justice on an Indian reservation. However, besides hearing about the Jesuits in his homilies, I had no concept of the Catholic order.

I eventually chose to attend Seattle University because of the small classroom size, religious affiliation, and programs offered for freshman at the university. I never really considered how the professors might interact with students outside of the classroom and beyond office hours.

However, as I began my time at the school I noticed many professors and Jesuits involved in areas

I hope that readers find this story informative about the Jesuit mission and Ignatian Spirituality and the role of Jesuit and lay faculty on campus.

of "real life," outside the classroom. I regularly saw many Jesuits at Mass on the weekends and had consistent interaction with the president of the university. Additionally, I saw Jesuits teaching in many different academic disciplines, not just religious studies as I had originally expected. From my time at Seattle University, I developed my first sense of the Society of Jesus.

Upon transferring to Regis, I noticed a different atmosphere with the Jesuits on campus. It appeared that there were only a very few actively involved in the lives of students.

At the start of this academic year, the different atmosphere was even more apparent as three Jesuits who had appeared in active roles of the university (Paul Vu, Fr. Pham and

Fr. Ryan) left the university for various reasons. As a result, the Jesuits on Regis' campus seemed even less visible. Additionally, Regis had fewer Jesuits working at the university as a whole. As a result, I decided to investigate why there is a small Jesuit presence on Regis' campus. Although I began my story with this small issue in mind, it quickly grew into a much deeper story about understanding Jesuit institutions of secondary education.

The biggest "ah-hah" moment of my story was when Fr. Currie, president of the Association of Jesuit

Colleges and Universities, explained to me how seven Jesuits were placed among the 28 Jesuit colleges/universities for the Fall of 2008. I finally began to understand the shortage of Jesuits.

During this interview, Fr. Currie also explained to me the role of lay faculty and staff in the Jesuit mission. "I see this as real moment of grace and opportunity for lay men and women to exercise leadership in the church. There are some folks not as comfortable with that as I might be...but everyone realizes that the role of laity on our campuses is even more and more important," said Fr. Currie. Hearing Fr. Currie explain this really helped me begin to understand a new way of viewing lay faculty and staff's position in the mission of the university.

From this point I better understood how the story would need to convey the role of lay faculty in carrying the Jesuit mission due to the small number of Jesuits.

Throughout the process, I have struggled to understand Ignatian Spirituality. I have been able to experience some aspects of Ignatian Spirituality by attending the Kairos retreat last fall. I have also gained a better understanding through the conversations I have been able to have with different faculty members at Regis. I have had the opportunity to experience the Examen in several different settings, allowing me to grow from the reflection process and develop a deeper understanding of Ignatian Spirituality.

I hope that readers find this story informative about the Jesuit mission and Ignatian Spirituality and the roles of Jesuit and lay faculty on campus. The profiles included in the story help the readers to understand the background, both similarities and differences, of Jesuits and lay faculty.

Although I have spent months working on this story, I know that with more time and a renewed energy it could go even farther. However, I have learned that with an in-depth story the work is never done. There is always more to be covered and more to be explained. Hopefully this story will begin to answer others' questions about the role of both Jesuits and lay faculty in Regis' mission and the role of the Jesuit mission and Ignatian Spirituality at Regis. It has answered many of mine.

A Special Thanks to...

Dr. Mary Beth Callie, Ms. Elizabeth Cook, Fr. Charles Currie, S.J., Fr. Dan Daly, S.J., Mr. Will Gohl, Fr. James Guyer, S.J., Mr. John Hickey, Dr. Catherine Kleier, Dr. Robin Koenigsberg, Dr. Tom Leininger, Mr. Kenny Nygaard, Dr. Tom Reynolds, Mr. Pete Rogers, Dr. Kathy Schaefer, Fr. Charles Shelton, S.J., and Ms. Angela Shugarts

The Regis Core

why it matters

Continued from front page

developing a Jesuit liberal arts curriculum that would prepare students, as professionals and citizens, for the 21st century. It has been a careful, thoughtful process, considering national models and local needs, to benefit students and the world that awaits them.

Not just a checklist

In conversations with their faculty advisors, many students talk about the core as a checklist of courses they "need to get out of the way" before moving on to major courses. But, through the core revision, faculty hoped to offer a different view of the core to students, says Dr. Rona McCall, associate professor of psychology and co-chair of the College Core Curriculum Committee (a faculty committee). Rather than a checklist of required courses, the Core rests at the heart of a Jesuit liberal arts education.

Through revision of the core curriculum—with a tighter link to the core educational philosophy, a proposal review process, and a fuller commitment to integration—faculty hope that more students, like Detty and Sheehy, will experience the Core as the heart of a Jesuit liberal arts education.

Solidarity and freedom

Often, students see the core as helping them to be "well-rounded" individuals, with knowledge in many areas. But, at Jesuit liberal arts colleges, the core curriculum seeks to inspire more than a "well-rounded" individual.

As explained in an issue of *Conversations* magazine, the Jesuit phrase "educating the whole person," has taken on a new meaning.

"That 'person' can no longer be imagined in isolated terms: 'Tomorrow's 'whole person' cannot be whole without an educated awareness of society and culture with which to contribute socially, generously, in the real world. Tomorrow's whole person must have, in brief, a well-educated solidarity," wrote William Spohn, past-director of the Bannan Institute for Jesuit Education and Christian Values at Santa Clara University.

"The concept of liberal education is ancient and it intends to be a true act of liberation. Through exposure to and study of disparate ideas, points of view, experiences, traditions, ways of thinking, feeling, and seeing, we strive to cultivate in our students an 'inner freedom' that permits them to make informed and wise choices for themselves and consider their place in the world in ways they had not previously conceived," wrote Dr. Paul Ewald, academic dean of Regis College, when introducing the Core Review process to faculty in 2006.

Core over the years

In its earliest days, as both a high school and college, the Regis curriculum centered on classical studies. First established as Las Vegas College in New Mexico in 1877 by Jesuits from

Italy, the school, which was then renamed Sacred Heart, later moved to Morrison, Colorado and then to Denver. By 1917, the college established a four-year curriculum separate from the high school. This curriculum emphasized classical studies in the humanities, poetry, rhetoric, philosophy, language (Latin), math, and natural sciences and also included "commercial" coursework, as described by Harold Stansell, S.J. in *Regis: On the Crest of the West*.

By 1952, when Regis College became accredited by the North Central Association, college departments were organized into four divisions—language and literature; philosophy, religion, and social sciences; natural sci-

ences and mathematics; and commerce and finance. In 1971, the core requirement for 15 hours of philosophy coursework was reduced to six, according to Stansell.

In 1988, as the Jesuit order became more centered on educating students to be "men and women for others," Regis faculty and administrators rewrote the Regis Mission statement, as explained by Ron Brockway in *Beyond the Crest*.

The second paragraph of the Mission states, "...Consistent with Judeo-Christian principles, we apply knowledge to human needs and seek to preserve the best of the human heritage. We encourage the continual search for truth, values and a just existence. Throughout this process, we examine and attempt to answer the question: 'How ought we to live?'"

The last core review process concluded in 1992, when the four Core seminars (freshman, sophomore, junior, and senior) were created to reflect the University's Mission more explicitly. These seminars examine community and culture, diversity, peace and justice, and "how ought we to live?" by challenging students to look at important social and economic issues in a changing world.

However, in 1998, the Higher Learning Commission of the North Central Association noticed "there didn't seem to be a unified core philosophy across all three schools," recalls Dr. Steve Doty, past-dean and current professor of philosophy. The NCA visits every 10 years to evaluate and accredit colleges and universities.

In response, representatives of Regis faculty from each school worked together, over a three-year period, to create a common philosophy statement for the "Core Educational Experience" at Regis.

In 2006, Regis College faculty next began to consider whether the stated goals of that core educational experience were being met.

"We hadn't looked at it in a rigorous way, devoting the time and energy needed and assessing whether it was meeting the needs of students and the world they are in," says Dr. Tom Bowie, associate professor and director of the honors program. Thus, faculty and administrators immersed in the core review process, examining whether "the core teaching [is] students what they need to know and what they need to be able to do for the 21st century," says Bowie. "We engaged in an interdisciplinary conversation about student education at Regis."

Reviewing the Core

The Core review process sought to emphasize the expressed vision and

In the fall and spring, groups discussed, analyzed, and summarized responses to Dean Ewald's guiding questions and reading materials. Each group then drafted a proposal for revising the core; some proposed minimal changes while others proposed middle ground or more more radical "themed" changes, which focused on interdisciplinary and integrative approaches, according to Bowie.

In April, four faculty (Drs. Julia Brumbaugh, Callie, Karpinski, and Kloos) attended the Jesuit Core Curriculum Conference at John Carroll University, to learn about other Jesuit experiences and best practices.

At the beginning of the summer, group facilitators and several additional faculty, nicknamed "the gang of 15,"

the core curriculum seeks to inspire more than a "well-rounded" individual... "Tomorrow's whole person must have... a well-educated solidarity."

goals of the core educational experience in relation to learning outcomes, and examine how students experience and learn through the curriculum.

The deans and faculty were motivated to review the Core based on several factors. With the addition of many new faculty in recent years, faculty had the opportunity to take ownership of the Core, says Ewald. In addition, the deans and faculty looked at other Jesuit curricula and the Association of Jesuit Colleges and Universities (AA&U) actions regarding global outcomes and Liberal Education and America's Promise (LEAP) research. Based on these findings, faculty asked what students will need to know and be able to do in the 21st century.

The process began in the fall of 2006, as almost 90 Regis College faculty separated into ten multi-disciplinary groups (each group included faculty members from different departments). Ten faculty members, from the College Curriculum and Core Committee (CCCC), served as group facilitators.

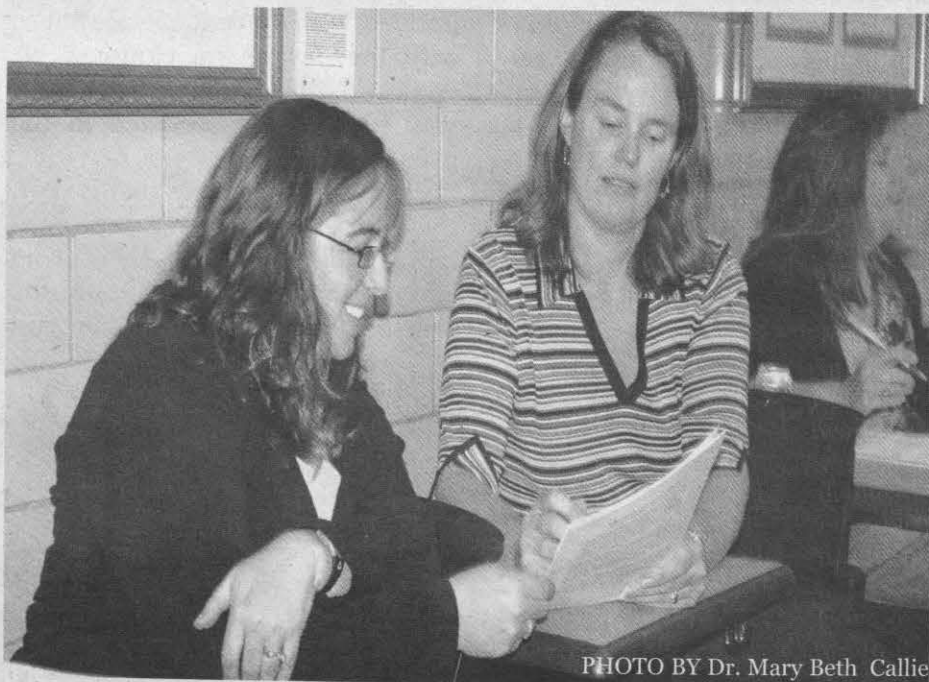
met for three days to merge and synthesize group proposals.

During this time, from May 18-23, four faculty members (Drs. Bowie, Doty, Kane, Narcisi) and Dean Ewald also participated in the Institute on General Education, sponsored by the Association of American Colleges and Universities. Held in Newport, Rhode Island in Salve Regina University. Thirty teams from various universities and colleges gathered to discuss and share ideas for revising their Core curriculum.

"Designed as a time for discussion, analysis, and creativity, the AAC&U Institute on General Education creates an ideal environment for teams of faculty and senior academic administrators to advance campus planning," according to the 2007 AAC&U Institute brochure.

"We had really good conversations with each other and with the larger national consultants over a span of a

Continued on next page



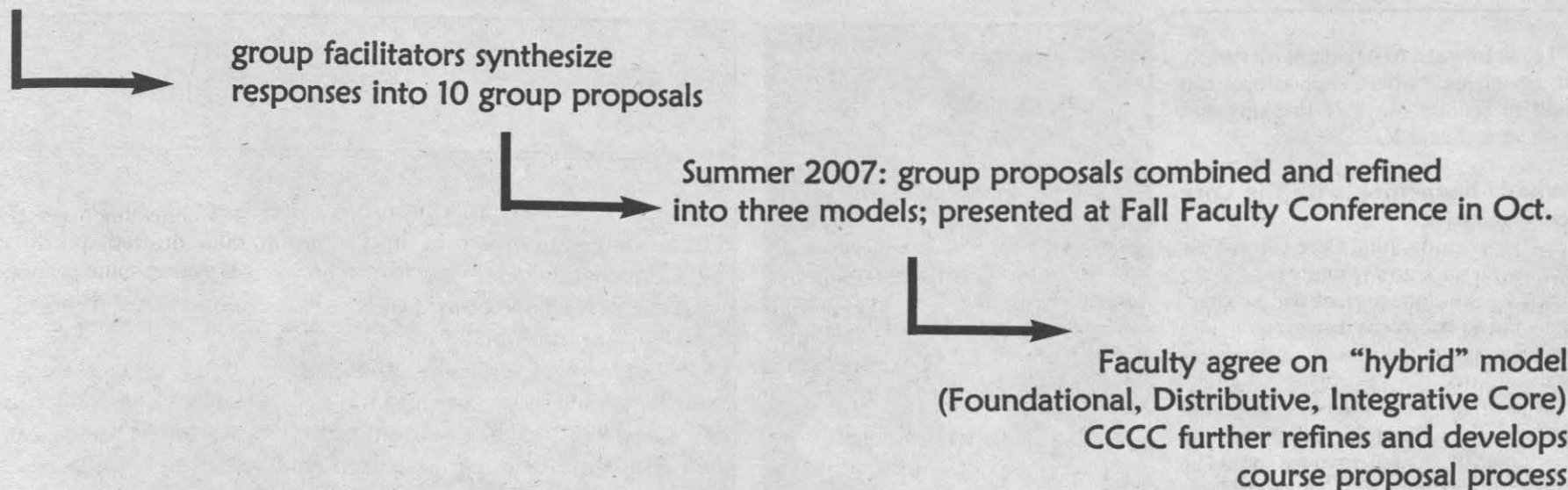
Dr. Rona McCall and Dr. Heidi Barker at the Fall Faculty Conference in October 2007.

PHOTO BY Dr. Mary Beth Callie

The Core Review Process:

Breaking it down

10 Regis College faculty groups meet in fall 2006 and spring 2007 to review core



week," says Bowie.

In August, the "gang of 15" reconvened to refine the proposals into three flexible models: the Traditional Core Model (minimal changes), Modified Distributive Core Model (the integrative/interdisciplinary approach) and the Thematic Core Model (substantial changes to the core). They also worked on developing a First Year Experience for each of the models.

A transition team (Drs. Adkins, Callie, Doty, Ghedotti, Kane, Maes, Narcisi) then continued to refine the proposals by meeting with representatives from Student Life, Dayton Memorial Library, and co-curricular areas of the Regis College (e.g. Service Learning, Study Abroad, Academic Internships). The team also prepared the models for discussion at the annual Regis College Fall Faculty Conference in early October 2007.

After working through the three models for the day, a majority of faculty affirmed the Modified Distributive Core Model (the hybrid approach for changes to the core).

This model was then narrowed down by the College Core Curriculum

Committee (known as the four C's), who drafted the proposal for the new core curriculum.

In spring 2008 and fall 2009, the CCCC again invited key players in the educational process to bi-weekly meetings, to consider the roles of justice, service learning, study abroad, internships, and student life in the new Core, according to Bowie. Departments also met to plan how common and distributive core courses, and teaching methods, would be revised to meet the foundational, integrative goals of the new Core.

In November, the CCCC drafted a provisional proposal for the new Core. It is "consistent with the ongoing discussions with the Faculty and the Department Chairs, the proceedings from the Fall Faculty Conference, [and is a result of] the work of the Transition Team," and faculty feedback, according to the CCCC proposal.

The Newly Revised Core

The new Core curriculum includes a Foundational Core (First-Year Experience), Distributive Core, and Integrative Core. Although radical changes to the current Core have not

been made, the new core includes substantial changes in design, sequencing, and assessment.

As part of the First Year Experience, "Foundations for the Jesuit Liberal Arts Education," students will take two semesters of a seminar instead of one (currently students take a writing seminar in the fall). In this first year, students develop their writing, reading, and critical thinking skills, and learn about the Jesuit tradition. Incoming students will pick a pair of seminars at registration, one for the fall and the other for spring. While the first semester will focus on analytical writing skills, the second foundational course, from the Distributive core (e.g. communication, fine arts, math, philosophy, religious Studies), will focus on oral communication skills.

Professors of the fall and spring courses will work together to link the semesters thematically. Basically, "students will be moving as a cohort together through their first year," explains Dr. Karen Adkins, associate dean. "Studies of first-year experiences at other colleges and universities have demonstrated that cohort experiences and valuable and useful for stu-

dents."

The new Distributive Core includes one literature course and one philosophy course. (versus the two literature and philosophy courses students take now).

"My home department of philosophy had discussions about what our contribution to the Core would look like. We used to have two courses and now we will have one. It's valuable to say 'okay we have one shot to talk about philosophy,' what do we [as faculty] want to do? What do we want students to get out of it?" asks Adkins.

The Integrative Core builds on the Foundational and Distributive Core, to integrate the nine characteristics of the Core Educational Experience (i.e. concern for social justice, global awareness, ethical inquiry, etc).

This new Core replaces the seminars with integrative, interdisciplinary courses on diversity, the environment, justice and the common good, and the search for personal meaning. These seminar courses will be open to sophomores, juniors, and seniors.

Continued on next page

Old Core Curriculum	New Core Curriculum
<p>Organizing Theme: How ought we to Live? "Derived from the University Mission Statement, the above question is reaffirmed as the organizing theme of the Core curriculum. Every course in the Core is designed to help students understand, explore, and live this question."</p> <p>Core Seminars</p> <p>First Year writing seminar (fall) Sophomore (diversity) Junior (global community; peace, justice, security) Senior (how Regis liberal arts education shapes choice, values, actions)</p> <p>Common Element</p> <p>Communication, Freshman Literature Philosophy, Religious Studies</p> <p>Distributive Element</p> <p>Economic Systems, Fine Arts Core, Foreign Languages, History, Literature/Humanities, Mathematics, Natural Science with lab, Philosophy, Religious Studies, Social Sciences.</p>	<p>Organizing Theme: How ought we to Live? Core Educational Philosophy Statement (Framework, Goals)</p> <p>Review Process: Teaching faculty propose courses to the Core. Proposals are evaluated by CCCC and Associate Dean, according to the vision established in the core educational experience philosophy statement and university learning outcomes.</p> <p>Support: course development funding, faculty development workshops, Individual Components (course release time).</p> <p>Foundational Core / First Year Experience <i>Foundations for Jesuit Liberal Arts Education</i> Fall: Writing seminar linked by theme/student cohort to: Spring: Oral Communication-intensive course (e.g. communication, fine arts, math, philosophy, religious studies).</p> <p>Distributive Core <i>Engaging in Jesuit Liberal Arts Education</i> (courses: communication, economics, fine arts, two foreign language, history, literature, math, philosophy, two religious studies, science and lab, social science)</p> <p>Integrative Core <i>Integrating Education for the 21st Century</i> (themed interdisciplinary courses in Diversity, the Environment, Justice and the Common Good, and the Search for Meaning). Themed core courses may be cross-listed with major courses; courses replace the sophomore, junior, and senior seminars. Formats: Individual or team-taught courses (disciplinary or interdisciplinary), course pairings, service/community-based learning, learning communities, study abroad components.</p>

What is the value of a liberal arts education?

... Priceless

Continued from page 11

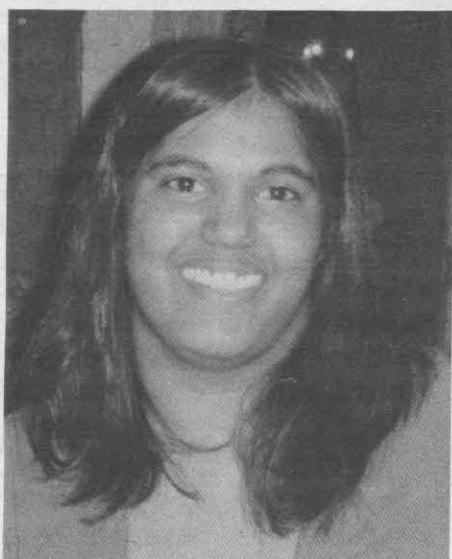
"I look forward to having more variety in my classes, where sophomores can add to seniors' ways of thinking and visa versa," says McCall.

What's happening with the Core review now?

The Foundational Core (First-Year Experience) and many of the Distributive Core courses will be effective fall 2009; some Integrative Core courses may be piloted as early as spring 2010.

"Both new Core and old Core courses will be offered in fall 2009 and spring 2010. By fall 2010 we should be totally in the new Core. Those students remaining in the old Core will have the new Core courses fulfill (their) any remaining Core courses. This is a very typical situation when you are migrating to a new Core," says Maes.

Faculty and departments have been asked to submit proposals for each course they wanted to be considered



Senior Michelle Sheehy

they'll never need that statistics or science class in his or her career or personal life. However, from a broader perspective, literacy in statistics is important to the questions of everyday life.

College "is not a be all end all" experience where the grade is the only thing that matters.

for the new Core. Currently, a sufficient number of course proposals have been submitted for the new Core that is needed for the incoming freshman curriculum for fall 2009. Applications for additional Distributive Core courses and new Integrative Core proposals will be accepted beginning April 30 of this year.

The sophomore, junior, and senior seminars will still be in effect next academic year but come fall 2010, Regis will offer course waiver substitutions for Juniors and Seniors who have not completed their junior and senior seminars. It is encouraged that the upcoming sophomores, juniors and seniors be certain that they complete their appropriate seminars this coming year.

What do we Need?

At first glance, for a student who is eager to begin his or her major, it may seem that core classes just slow them down. A philosophy major, for example, may think

What is the probability you will get that job? What percentage of people have been affected by that environmental spill? Political campaigns, news stories, and advertisements can all use and abuse statistics, on explicit and implicit levels.

"The best degree I got was an undergraduate degree in a liberal arts education," recalls Maes. "It changed my life. I developed an open mind and heart and a willingness to learn," she says.

Maes stresses that students should seize their liberal arts education as a "day to day living experience" so that by the time they are ready to graduate they don't look in their basket and find it empty, asking themselves what did they learn in those past four years at Regis. She states students cannot focus on the grade or the end result.

College "is not a be all end all" experience where the grade is the only thing that matters. "Your learning should be a process of reasoning," so when a student graduates they are confident

The First Year Experience: Setting a Tone

The current First Year program at Regis seeks to ease the transition for new students from high school to college. Academic advising, Convocation, first-year seminars, retreats, and student activities enhance their first year as a college student and often times change their ways of thinking about college.

Programs for first year students originally emerged at large state institutions so students would not get lost on campus. During the 1960's and 1970's, when student protests questioned the nature of their education, and mainstream films like *Animal House* and *Old School* commercialized the college experience as a time for parties and seven nights of drinking, institutions also sought to break that misconception and set academic expectations. Faculties recognized a need for more active advising, first year seminars, learning communities, and cohort experiences for students so they feel satisfied with their college transition and improve their education.

In her new role as Associate Dean for Advising and the First Year Experience, Dr. Karen Adkins fondly recalls her own positive first year experience as an undergraduate at a big state school.

"They had a really intensive first year experience and it very much affected how I viewed the rest of college. We did a retreat before school began, students lived together in residence halls, and we had a year long course that was interdisciplinary and team taught with a lot of extracurricular activities. I saw my first opera when I was an undergrad. I ended up liking opera the rest of my life," says Adkins.

She says her first year experiences "taught [her] that way in which what we do with the first year can be important," and college experiences are more than just what happens inside the classroom, "it's what's happening outside the classroom too."

The two-semester First-Year Experience in the New Core, with themed and linked core courses, seeks to offer students a more integrated foundation in Jesuit education, inside and outside the classroom.

in the training they gained and will be ready to problem solve and know the questions to ask as they tackle roles of leadership, says Maes.

"In some disciplines, such as the life sciences, the social sciences, law, business, or medicine, the connections with 'our time and place' may seem more obvious...But every field or branch of knowledge has values to defend...Every discipline must engage

with human society, human life, and the environment in appropriate ways, cultivating moral concern about how people ought to live together," said Father Peter-Hans Kolvenbach, S.J. written in his speech at the 1998 Association of Jesuit Colleges and Universities (AJCU) Conference at Santa Clara University.

Continued on next page

Core Educational Experience: Philosophy Statement

From its origins in the Renaissance and Reformation, Jesuit education has provided leadership in bringing the traditions of Christianity and classical learning in fruitful engagement with new developments in thought and culture. This task remains central at Regis University, where the core educational experience seeks to provide all undergraduate students with Jesuit liberal arts education. The core educational experience challenges students to reflect on tradition, continuity, and change, and to explore the question "How ought we to live?" in terms of the development of Western thought from classical to contemporary.

Inspired by Catholic tradition and Ignatian spirituality, the core educational experience at Regis celebrates the essential goodness of the world and the joy of learning. This education is grounded in the belief that faith and reason are complementary; it emphasizes the basic values of human dignity, diversity, freedom, and justice; and it promotes the formation of conscience and character through imaginative and critical discernment. The core educational experience aims to develop the whole person. It seeks not only to enable students to meet the challenges and goals of their personal and professional lives, but also to cultivate their leadership in service to others and in work for the common good.

The Regis University core educational experience engages students in an academic environment that both models and nurtures the beliefs, commitments, and goals that are central to Jesuit liberal arts education. The mentoring relationship between faculty, staff, and students is central to this experience. While required core courses are essential to the core educational experience, core goals and themes inform all academic majors and professional programs, as well as campus and community activities.



PHOTO BY Angela Shugarts

(From left to right) Drs. Matt Daly, Gene Stewart, Tom Bowie, Kathy Maes, Rona McCall, Catherine Klier, Paul Ewald and others discuss and refine changes to the Core curriculum at the CollegeCore Curriculum Committee in March 2009.

What's the point of the Core?

The Core intends to engage students with issues of local, social, and global importance in order for them to live and adapt in a changing world. By offering a variety of disciplines, focused on the question "How Ought We to Live?" The current Core "blends common academic experience through annual seminars required of all students with a thematic program of strong liberal arts studies," according to the 2008-2009 University Bulletin.

How does the Core affect students whose majors are not a part of the Core requirements? For the peace and justice studies major, "[the Core] is absolutely critical to [the Peace and Justice Major] and it is important that the interdisciplinary nature of the core be well-grounded and students get a solid foundation so they can choose their area of focus," says Dr. Byron Plumley, justice education coordinator.

"Our major is entirely dependent on the Core, because it is an interdisciplinary major [that provides] students with an introduction to various disciplines. So when a student comes to see me and is really interested in human rights for instance, I can ask

learning experience. There is an emphasis on learning a lot of different disciplines," says Detty. In a changing world, these disciplines are important foundations of knowledge so students can embrace the changing world with a sense of justice, self-worth, dignity, and compassion.

"It's extremely helpful when classes are interconnected and this is what I see as a main component to why we have a Core, so students can look at the same issues from all aspects and see how things are interconnected and not everything is as simple as it seems," says senior Michelle Sheehy. "Regis has done an extremely good job in educating students in this manner because they are teaching us how to think and not what to think; the importance of looking at what is at hand, the importance of learning, and the value in questioning."

A student's time at Regis goes beyond just to educate the whole person. It teaches students how to live in accordance with the changing world and the people in it. Even though some may feel like falling asleep in the back of class, sometimes it is not about what is interesting that makes something important but what is important makes that something interesting.

"Regis has done an extremely good job in educating students in this manner because they are teaching us how to think and not what to think."

'and what disciplines do you want to approach that from?' because any discipline can talk about human rights, from fine arts to philosophy to economics to politics to history, there's no question," says Plumley.

The liberal arts education the Core seeks to fulfill is "a comprehensive

"I think [the Core offers] a good break [to students]. By taking the Core, I'm exposed to ideas I would not be in my other major classes. Often times there are not the same levels of class discussion and class participation. With the seminars, I would not have picked up any of



Senior Sarah Detty

those books we discussed in my core and said 'that looks interesting,'" says

"By taking the Core, I'm exposed to ideas I would not be in my other major classes."

Detty.

All in all, Detty appears to appreciate the Core classes she's taken and realizes that she's become a more thoughtful student because of it.

"I liked the mixture, I don't know if I could have done all math all computer science classes [throughout]," says Detty.

"We must be responsive to student's needs in this changing world," says Maes. "Everything is so interconnected," faculty must be able to stress to students the importance of developing an inquisitive mind.

"The relationship [faculty has] with their students demonstrates care, share interest, and respect. This is a long hallmark of Jesuit education, and more so than any formal curricular component. This attitude of caring

for one's students contributes to the formation of character and the ethical development of our students," writes Ewald.

"[It's important to develop an] awareness that when students are having stress it affects what's happening in the classroom. It's this idea of cura personalis, caring for the whole person," says Adkins.

The review process wanted the Core to remain "an effective and successful learning experience for students," according to the 2006 Core Review packet. The process continually developed aspects of the Core in order to improve student-learning in accordance with the Core Educational Philosophy and learning outcomes, to prepare students for the 21st century.

"We focused on marketing a Core to students that they understood was valuable, instead of a checklist. It was

about getting students to rethink what the Core meant," says McCall.

See "Jesuit Catholic Values and Tradition" on p. 14 and "Story Behind the Story" on p. 15.

Jesuit Catholic values and tradition



PHOTO BY Dr. Mary Beth Callie

Fr. Dan Daly, Dr. Kathy Schaefer, Dr. Kelli O'Brien, and Dr. Mark Basham at the Fall Faculty Conference in Oct. 2007.

The Regis Core is rooted in the Jesuit Catholic tradition, which "is characteristically Jesuit in many respects. What marks a Regis education as distinctive, is its emphasis on helping the student to fully develop the many parts of themselves--cognitive, spiritual, civic, social, and emotional," says Dean Ewald in his Core Review packet.

Scott Flanagan, vice president for planning and enrollment at Edgewood College in Madison, Wisconsin, is currently working on a study looking

at how Catholic colleges and universities bridge the gap between Catholic values and academic culture.

"If Regis is going to be distinctive from the schools in its competitive set,

printing a mission statement and handing out business cards; that will not work," says Flanagan.

In his study, Flanagan seeks to "help institutions be true to them-

The idea of educating for justice became a focal point for all AJCU institutions.

its mission values ought to be one of the major ways in which [that distinction] happens. It has to happen in the classroom; it cannot only happen by

selves and be responsive to the changes that happen in the world." By looking at three different Catholic colleges and universities, which will

remain anonymous, Flanagan will see how they initiate change effectively. To do so, he has conducted interviews with key players who take on the roles of leadership and those involved in Core revision processes.

"In recent years, there has been a tendency to put the question of university mission more at the center. One of the things I have heard at different sites is the question 'how does the Jesuit tradition inform the core curriculum?' Many more of the questions ask 'how do we make sure that our mission and the gap does not exist,'" says Flanagan.

Regional conferences sought to perform this integration at all Catholic colleges and universities. The idea of educating for justice became a focal point for all AJCU institutions. They "sought to clarify the meaning of justice and begin to identify what sorts of programs were needed," writes William Spohn.

The concept of educating for justice is pursued through the lens of the modern world. In an ever-changing society, these AJCU institutions stress the importance for students to make connections between what they learn in the classroom and their ability to apply that knowledge to serve the greater good.

By having a curriculum that reflects Jesuit values and traditions, Regis students share a common idea of what is important.

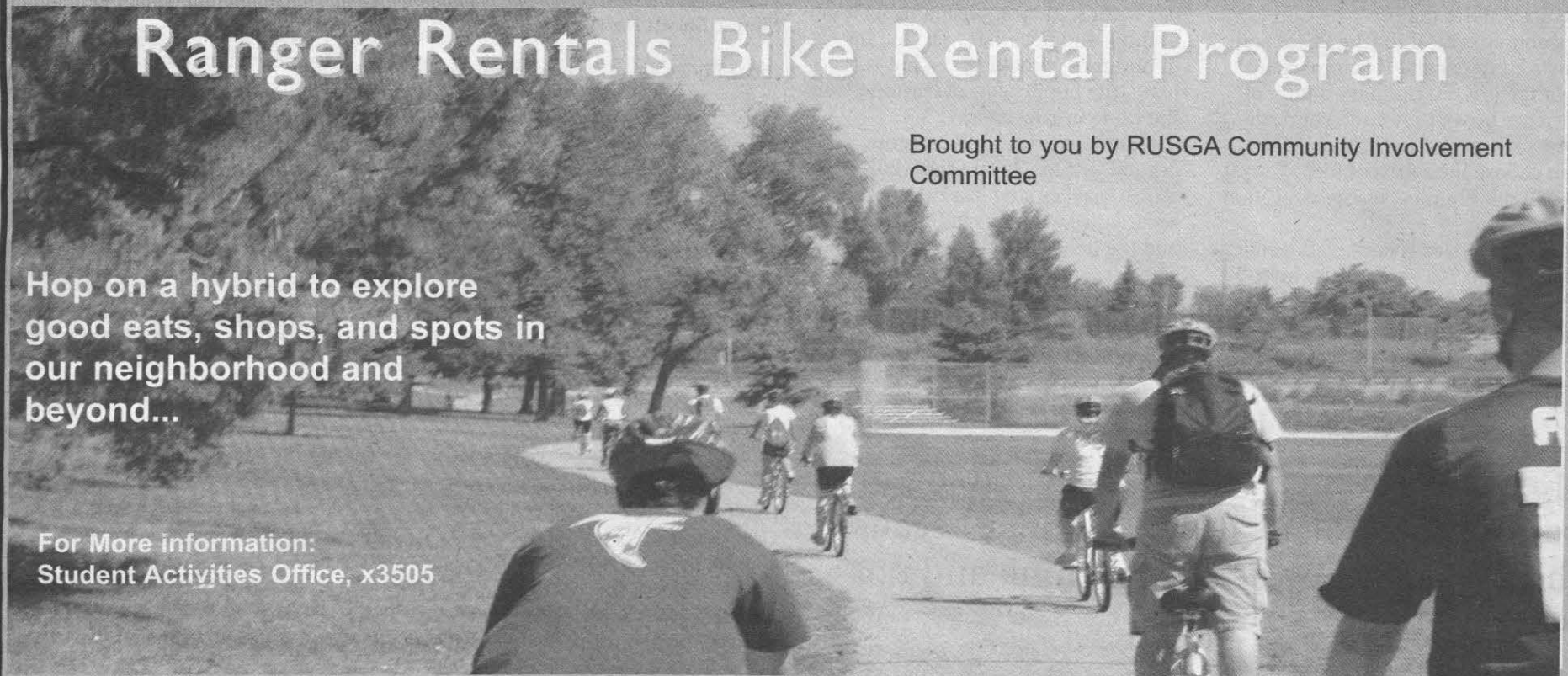
"You have to have some relatively shared general understanding about what values are and what's important to you," says Flanagan.

Ranger Rentals Bike Rental Program

Brought to you by RUSGA Community Involvement Committee

Hop on a hybrid to explore good eats, shops, and spots in our neighborhood and beyond...

For More information:
Student Activities Office, x3505



STORY BEHIND THE STORY

how the pieces of the puzzle came together

When

I first started to delve into this process, as part of COM 475, "In-Depth Reporting and Writing" (cross-listed with Peace and Justice), I was skeptical, confused, and frustrated. Beginning to look into what was happening with the Regis Core and its importance, I wondered, "Where was I to begin? Who was I supposed to talk to? What am I looking for? How is this important to cover?"

As I began research I was hoping that the process would fall into my

At first I wasn't sure I had all the pieces to put it together, let alone what the final product was going to look like.

hands as I went. I consider my journey with this article a puzzle. At first I wasn't sure I had all the pieces to put it together, let alone what the final product was going to look like. I wasn't sure I had the skill needed to make this story relevant, interesting, and effective to readers. Some of my puzzle pieces may have been between the couch cushions, under the coffee table, or scattered across the carpet but I had to learn to trust the process.

As part of an investigative process, I began by researching key documents and articles to establish a general idea of how I was going to frame my story in the context of justice education & liberal arts education for the 21st century. I read through many piles of material and began to highlight key points in my research, analyzing each element to get a big picture perspective on my story. This research contributed to my explanatory coherence and allowed me to see how process had taken place.

I began to interview people who were "in the know" about the Core

Review process (i.e. Drs. Doty, Bowie, McCall) to get a sense of how the process worked. Their interviews reaffirmed and solidified my findings from the Dean's Core review packet which was sent out to faculty describing how the Core Review process worked. This document was key to helping me understand how the process worked and what the Core curriculum had to do with a liberal arts education.

After transcribing my interviews into word documents I began to

notice categories and patterns between my research and what my interviews were revealing to me. I knew what ideas I understood and what ones I did not therefore, I revisited my research to better understand the process.

At the moments when I started to realize that I did not understand what people were telling me as I was interviewing them, thus hindering my progress and potential to follow up with more questions and gather more perspective. So I sat down and rigorously began to distill information and put what I was reading into words I understood, "dumbing it down" if you will.

I had to learn to trust the process.

After identifying key points in the Core review process, drafting, and gathering more data, I also interviewed more people to find out about the foundational and distributive core.

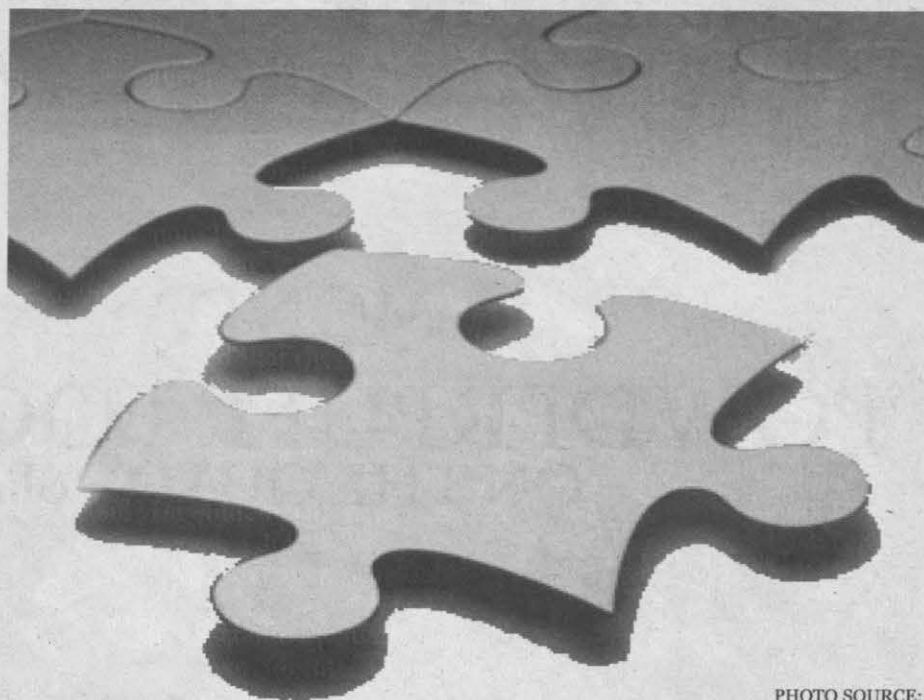


PHOTO SOURCE:
<http://hope4addictions.com>

These interviews also revealed telling patterns about how departments were preparing for the New Core. Interesting narratives from faculty and students, and minor details

goes into figuring out our education as students and it is truly amazing to see how dedicated our professors are to making sure they prepare us for the world we will face ahead. I see the

I know there is always more work to do but I kept thinking that if this story is valuable to one person, I have made a difference.

that added a lot of meat to my story. I had to learn to be patient with learning. If it was not for the help of the faculty and their dedication to their students' success and education I would not have successfully completed this story. A special thanks to all the interviewees with whom I met. I really appreciate the time taken to help me understand the Core review process and to help me with this story that feels like it took almost a year to complete.

I've realized that reporting and writing this story in Dr. Callie's COM 475, and for the Highlander, reflects the vision and outcomes of the course educational experience--of the importance of faculty mentors and that "While required core courses are essential to the core educational experience, core goals and themes inform all academic majors and professional programs, as well as campus and community activities."

I have begun to see how valuable the Core really is to my education and my life. I never really noticed how much time, thought, and planning

heart of the Core and its overarching connection to our education spiritually, academically, and socially.

I learned that in-depth stories are certainly a lot of work and it seems to be never ending. There were defining moments during my work where I felt like I was drowning. I had too much on my plate and I didn't know how I was going to make room for all of it to fit in. However, I knew that this story was not going to disappear no matter how much I wanted. So I continued to stay active, aware, and motivated. I convinced myself that this was something worthwhile and in the end, it certainly was. I did not know I could push myself this far and now I know I can.

I kept thinking that if this piece is valuable to one person, I have made a difference. I have learned the value in patience, trust, and dedication to writing. I have learned to not sweat the small stuff but to see the small stuff as aspects that are really important (nothing is ever small).



A Special Thanks to...

Dr. Barbara Coleman

Dr. Laju Balani

Dr. Rona McCall

Mr. Scott Flanagan

Dr. Byron Plumley

Dr. Loretta Notareschi

Dr. Steve Doty

Ms. Kathryn Brisnehan

Dr. Karen Adkins

Dr. Mary Beth Callie

Dr. Tom Bowie

Ms. Michelle Sheehy

Dr. Kari Kloos

Dr. Paul Ewald

Dr. William Sutton

Ms. Sarah Detty

Dr. Kathy Maes

Ms. Elizabeth Cook

Ranger Week

MONDAY

POWDERPUFF FOOTBALL
ON THE QUAD - 6PM

TUESDAY

DISCOMBOBULATION
SCAVENGER HUNT - STUDENT CENTRE - 5:51PM

WEDNESDAY

BAND NIGHT + DANCE OFF
STUDENT CENTRE PATIO 5-9PM + DINING HALL 10PM

THURSDAY

JIM WAND - HYPNOTIST
DINING HALL - 10PM

FRIDAY

MR REGIS
DINING HALL - 9PM

SATURDAY

RANGETÖBERFEST
THE BEACH - 11AM - 4PM
LIVE MUSIC BY CALM. AND PAPER BIRD
FREESTYLE MOTORCROSS EXHIBITION

RUSGA

REGIS UNIVERSITY STUDENT
GOVERNMENT ASSOCIATION